

THE Nonconformist and Independent

NEW SERIES, No. 38, Vol. I.]

THURSDAY, SEPTEMBER 16, 1880.

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[PRICE SIXPENCE.]

Baptist Union of Great Britain and Ireland.

AUTUMNAL SESSION, LONDON,

October 4th-8th, 1880.

Rev. F. TRESTRAIL, D.D., President.

MONDAY, OCTOBER 4.

2.30 p.m.—The delegates are invited to be present at the laying of the foundation stones of two houses in connection with the Stockwell Orphanage for Girls, Clapham-road.

5.30 p.m.—Tea and coffee will be provided for delegates at the Metropolitan Tabernacle.

BAPTIST MISSIONARY SOCIETY.

7 p.m.—Missionary Designation and Farewell Service at the Metropolitan Tabernacle. The treasurer of the society, Joseph Tritton, Esq., will preside, and the Rev. C. H. Spurgeon will address the brethren. Mr. Evans, of Bristol Coll., and Mr. Barnett, of Rowdon Coll., going as missionaries to India, and the Revs. J. D. Bate, W. Etherington, and Hormazdji Pestonji, returning to their fields of labour in India. The missionary brethren will speak, and prayer will be offered by the Rev. Dr. Culross, of Glasgow. Doors open at 6.30. Delegates' tickets will admit at 6 o'clock.

TUESDAY, OCTOBER 5.

BAPTIST MISSIONARY SOCIETY.—BLOOMSBURY CHAPEL.

10.30 a.m.—A Missionary Conference will be held. Thomas Coats, Esq., of Paisley, in the chair. Papers will be read by H. M. Bompas, Esq., LL.D., Q.C., subject, "Missionary Organisation in Church and School," and by the Rev. W. Landale, D.D., subject, "Missionary Consecration: Are Present Contributions Adequate to the Claims of the Work?"

To be followed by a Conference, introduced by Rev. E. Medley, B.A., of Nottingham, and Edward Mounsey, Esq., of Liverpool.

6.30 p.m.—Public Missionary Meeting in Exeter Hall, John Barran, Esq., M.P., in the chair. Speakers: Revs. E. E. Jenkins, M.A., President of the Wesleyan Conference; R. Glover, of Bristol; James Wall, of Rome; and J. R. Wood, of Upper Holloway.

Doors open at 6. Delegates' tickets will admit at 5.30. Collections will be made on behalf of the Baptist Missionary and General Baptist Missionary Societies.

WEDNESDAY, OCTOBER 6.

Session of the Union.—BLOOMSBURY CHAPEL.

10 a.m. Devotional Service, conducted by Rev. J. T. Wigner.

President's Address.

Paper by Secretary: "Union Funds and Home Missions." To be followed by a Free Conference, introduced by Rev. J. Jenkyn Brown, of Birmingham.

If time allows, Report of Board of Education.

3.30 p.m. Adjourned Session of the Union. Home and Irish Mission, Annual Report, &c. Annuity Fund. Augmentation Fund.

7 p.m. Regent's-park Chapel. Sermon by Rev. Dr. Stanford.

Maze-pond Chapel. Public Meeting, James Stiff, Esq., in the chair. Speakers: Revs. J. H. Atkinson, of Leicester; J. T. Brown, of Northampton; S. Vincent, of Yarmouth; and James Owen, of Swansea.

Evangelistic Services will be conducted at—West London Tabernacle (Rev. H. Varley's), by Rev. J. P. Chown.

East London Tabernacle (Rev. A. G. Brown's) by W. P. Lockhart, Esq.

Shoreditch Tabernacle (Rev. W. Caff's) by Rev. C. A. Davis.

THURSDAY, OCTOBER 7.

Session of the Union.—BLOOMSBURY CHAPEL.

10 a.m. Devotional Service, conducted by Rev. J. Aldis, son.

Paper on "Evangelistic Work—Its Spirit and Methods," by Rev. H. E. Stone, of London.

Conference, to be introduced by Rev. W. Barker, of Hastings.

Paper by Rev. J. W. Lance, of Newport, on "The Reality and Power of Evangelistic Work Dependent on the Spiritual Life of the Churches."

Conference, to be introduced by Rev. J. Drew, of Margate.

7.0 p.m. Great Closing Meeting at the Metropolitan Tabernacle. Chair to be taken by Sir S. Morton Peto, Bart. Speakers: Rev. J. W. Ashworth, of Plymouth; Rev. S. Newman, of Edinburgh; and Rev. C. H. Spurgeon.

W. SAMPSON, Secretary.

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11. Michael's Mallet: Poem, with ILLUSTRATION.
12. How We Went Bird's Nesting: with SIX ILLUSTRATIONS.
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8. THE AUTHORITY OF THE "EIKON BASILIKÉ." By W. BLAKE ODGERS, LL.D.
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THE
Nonconformist and Independent.
THURSDAY, SEPTEMBER 16, 1880.

THE PRIMATE'S CHARGE.

It is long since an Archbishop of Canterbury addressed to his clergy so weighty a charge as that of which Dr. TAIT has just completed the delivery. Whether we regard the comprehensiveness of its scope, the elevation of its aim, or the liberality of its spirit, we must assign it a high place in the special class of literature to which it belongs. The Archbishop soon gets over that part of his subject which chiefly interests his own communion, declining to "confine his vision to petty and passing disputes of a narrow ecclesiasticism or a narrow theology." Still a Primate of all England must say something about home Church politics, and it would be surprising, if we did not all know the cheerful and unfailing optimism of Dr. TAIT, to find him actually congratulating his clergy on the efficacy of the Public Worship Regulation Act in checking Ritualism. It is, however, an ungracious office to remind a parent of the defects and shortcomings of his own child, and we therefore pass on. Dr. TAIT intimates that not only must his diocesan work be largely done in future by deputy, but even his primacy of the English Church is growing into a kind of patriarchate of the whole Anglican communion, a position which, moreover, imposes on him duties even to such outlying bodies of Christians as the Armenians, the Old Catholics, and Bishop RILEY'S converts in Mexico. Still, he remembers that charity begins at home, and he hopes that, from a consideration of what the Church of England has owed to non-episcopal Christians on the Continent, the clergy may learn lessons to guide them in their intercourse with their Nonconforming brethren at home. If a near union of worship and teaching with Nonconformists is impossible, still, it will be the duty of the clergy to cultivate friendly relations with them, and look out for occasions of common action for the general good. The language of the Archbishop on this subject does not go beyond what is required by reason and Christian charity, but it goes far beyond that of some previous episcopal charges.

It is, however, for its references to the general state of Christendom that Archbishop TAIT'S present charge is most remarkable. "The aspect of Christian society in the present day is somewhat troubled," and "the Church of CHRIST and the faith of CHRIST are passing through a great trial in all regions of the civilised world." There are, he says, dark clouds on the horizon which may suddenly burst into a violent storm. These are ominous words, and when they are deliberately published by an eminently responsible religious teacher, not only accustomed to weigh his words, but to take a sanguine view of circumstances and occurrences, the most easy-going Christian must feel that he has in Dr. TAIT'S declared judgment on our times a call to solicitous consideration. Dr. TAIT has no fear that the scourge of Materialistic Atheism will desolate our land, and is apparently more concerned at the progress of those forms of unbelief into which speculation enters more largely. There is, however, we think, a distinction to be made here which those whose knowledge of modern unbelief is derived chiefly from books are prone to overlook. Popular unbelief is chiefly propagated, not in systems of thinking, but in schemes of life. The Archbishop thinks it strange that those who find by hard experience how unequally worldly good is distributed here should reject the consolatory hopes of a life hereafter. We fear that the argument thus hinted at is too much in the spirit of PALEY to have any religious influence whatever. Men have been able to bear poverty and even worse evils with cheerful resignation when they believe with all their hearts that God is just and kind; and in another part of his charge Dr. TAIT shows that he is sensible that it is the first duty of the minister of religion to rekindle this faith in the human breast. Fear and hope have their appointed functions in the practice of religion, but they are the allies of a faith which they cannot produce. Dr. TAIT devotes the greater part of his charge to Agnosticism, Dogmatic Atheism, and Deism, which latter he seems to us scarcely to distinguish with needful accuracy from the Theism which he evidently has in view. Although he is compelled to notice the objections brought forward by the adherents of these systems, and to suggest some general replies to them, he could do little more within the limits of a charge than indicate lines of thought and argument. To the Agnostic and the Dogmatic Atheist the same reply will be sufficient, since that of which nothing is known will be treated as

non-existent. When the Archbishop declares that the better feelings of man protest against the sophistry which would confine our knowledge to the realities of material existence, and which derides all certainty but that of physical phenomena, he is on strong ground; but when he points to the rarity of civil interments in France to illustrate the truth that theories of atheistic scepticism are shaken in presence of death, he seems to fall for a moment below the dignity of his theme. It is to those better feelings which assert themselves in the soul while its powers are still in equilibrium that the appeal should be made. Man knows that he is more than a part of a mere material universe, knows that he has irresistible beliefs the substance of which is not capable of being tested by the ordinary rules which govern experience in things natural. Will, intellect, with all the elements of personality—these things, argue the Archbishop, are almost Divine, and whence came they? "Whence came HOMER, SHAKESPEARE, and BACON? Whence came PLATO and all the bright lights of Divine philosophy and poetry?" Was their work merely the product of a more highly organised material frame? Such questions as these have been put to the professors of materialism in all ages, and must be as long as the existence of an intelligent first cause is denied. The truth is that, however much men may doubt, no man who has been so far awakened as to have obtained a glimpse of the undeveloped wealth of his own mysterious being will adopt materialism as a theory, and it is instructive to note that those who are doing most among us to propagate that theory, systematically decry the study of the great masters of the thought of the human race.

In criticising the Archbishop's remarks on the Theism which rejects revelation, allowance must be made for the largeness of the theme—in fact, the evidences of revealed religion—and the narrowness of his limits. A good Theist, says Dr. TAIT—one, that is, who, acting out his own convictions, keeps near to the God he acknowledges, by placing himself in the attitude of prayer, pondering over instructions which purport to come directly from the source of knowledge, loving the true, the holy, and the pure, and professing to look up to One who is absolute truth, purity, and holiness—such an one is not far from the kingdom of God. It may be added that in dealing with men in this state of mind, it is much to believe in the nearness thus affirmed, as it is in the next place to regard entrance into the kingdom as having been effected when CHRIST has been embraced, although there may be not unimportant Christian verities to which the man has not attained. "Our chief effort," says the Archbishop, "will be to urge him to live according to his faith, and we trust that such living will enable him in time to agree more entirely with the teaching of the Church and the Bible." In other words, honest men in difficulties must be treated with the patience which springs from confidence in the God of truth. The lesson which the survey taken in this charge is calculated to impress is one of mingled encouragement and rebuke. There has been far too much indifference in the Church regarding the spread of unbelief on the one hand, and, we venture to think, too much of unworthy anxiety on the other. The indifference will not be much longer possible, but the solicitude should become more generous. There are those who would feel not very uneasy in Zion if they were assured that after all "the precious Gospel" was safe. The precious Gospel—the medicine—is safe, quite safe; it is the patients, alas! who are dying. When we remember what Christianity has done for our race; how it has changed our whole conception of the value and destiny of man, into what nearness it has brought him to God, we need not fear that its light and warmth are about to be lost to mankind. What experiences European society may have to pass through before the errors which it has overcome shall be purged out is known only to Him who leads the procession of the ages; but we know that the human heart needs God now as much as ever. JACOBI—not a Christian—wrote to FICHTE, "If He is not, then I am not, nor do I care to be." Those European societies which have rejected the SON of MAN have found no other Saviour, and their attempt to make anything of the world or life without Him have landed them in Pessimism and equally miserable forms of error. These aberrations of our time are a call to Christian churches to restore the simplicity of ancient faith and virtue, and never to let either be separated from the patience and tenderness of which the MASTER was the great example. When men who are accepted as leaders by their fellows confess, by the desperateness of their theories of the world and of life, that "the way of peace they have not known," it becomes all Christian teachers to redouble their efforts, and to make that "way" plainer to intelligence and easier of access, and the "peace" more conspicuous and attractive.

THE BURIAL LAWS AMENDMENT ACT.

ELSEWHERE we print two documents for which we need not bespeak the attention of our readers. One is the new Burials Act *in extenso*; the other the series of resolutions in which the Executive Committee of the Liberation Society express their opinion on the Act, recognise the services of those whose persistency, energy, and skill have made the passing of such a measure possible, announce their intention to make its provisions thoroughly known, and remit to their Parliamentary Committee the consideration of the measures which are still required to make our burial laws altogether worthy of a civilised and Christian country.

These resolutions will, no doubt, be subject to criticism in very different quarters; but we do not think they can be fairly objected to in any. They are not unduly jubilant, and they contain nothing to irritate opponents. They are frank, inasmuch as they call attention to the defects of the measure. And they are thoroughly practical, in that expressions of satisfaction and gratitude are followed by the announcement that, instead of regarding the burials question as settled, and out of the way, the society will forthwith apply itself to work still regarded as incomplete. That, no doubt, is an intimation which will excite great displeasure in some political and ecclesiastical circles; but it is one of the inevitable results of our illogical and piecemeal method of legislation, that almost every great thing is done by halves, or by quarters, instead of being disposed of by large and consistent measures.

The public can now judge as to both the merits and the demerits of the Act far better than was possible while it was being manipulated by various parties in both Houses of Parliament; and the sooner its leading provisions are known and thoroughly understood by those who have to administer the law, or who are personally interested in its administration, the more likely is it to become a smoothly-working legislative measure.

There are three parties whose position and rights are defined by the Act with sufficient clearness—viz., the Established clergy, the members of the Church of England, and others who desire to retain their services in connection with the burial of the dead, and the Nonconformists, and other classes of the community, who wish to have services of their own choosing in parochial burial-places, and to have as little as possible to do with the clergy in the matter of burial.

The parochial clergyman retains under the Act all his ancient powers in regard to the control of the churchyard, to the allotment of grave spaces, to the erection of monuments and tombstones, and to the inscriptions thereon, to the receipt of fees of all kinds, and to the maintenance of decency and order. In like manner, the burial rights—as distinguished from burial services—of the parishioners, remain as before. It is solely in regard to the burial-service that any legal change has been effected. The incumbent can no longer insist on reading the service of the Church of England over every one buried in his churchyard, except the unbaptized and suicides. He can keep out any other clergyman; but not the Nonconformist minister, or layman, or, indeed, a layman of his own Church; provided that he receives notice in writing that the burial is to take place either without any service, or "without the performance, in the manner prescribed by law, of the service for the burial of the dead according to the rites of the Church of England."

It is essential that it should be clearly understood that the clergyman's consent is not required for a burial service under the Act. He has no discretion in the matter, except in regard to the time when the burial is to take place, and if he does not object to the time he need not communicate with the party giving the notice, who may proceed with the arrangements without further reference to him. The right to object to the hour proposed is also strictly limited. He may object if it be "inconvenient," because some other service in the church, or churchyard, has been fixed prior to the receipt of the notice, or if it be contrary to the usual regulations of the churchyard; certain hours within which funerals may take place being prescribed by the Act; or if the day proposed be Sunday, Good Friday, or Christmas-day; and unless within twenty-four hours "some other day or time shall be mutually arranged," the burial must take place at another hour of the day of which notice was given, unless it be Sunday, Good Friday, or Christmas-day; in which case he may name an hour on the day following. But to show that his objection to burials on those days is not to be an arbitrary or unreasonable one, the Act requires that it shall be stated in writing to the person giving the notice. Finally, the objection to Sunday funerals cannot be taken in the case of cemeteries.

Having referred to cemeteries, we may here state

that by a somewhat clumsy arrangement, the consecrated parts of cemeteries are treated, with the exception just named, as though they were churchyards, and if there is a chaplain for such consecrated portion, he is to receive the required notice. This places such chaplains in a new position, and one which is by no means in harmony with existing cemetery arrangements, for which Burial Boards, and not chaplains, are responsible.

A large measure of liberty is afforded in the matter of burial services; but there are restrictions, some of which we regard as unreasonable or absolutely objectionable; while to others no exception can be fairly taken. No one can complain that religious services must be decent and orderly; nor can any one properly insist on the right to make funeral services occasions for attacks on religion, or on the belief or worship of any religious body, or on either communities or individuals. But it is unreasonable to forbid any address, whether religious and Christian or not, unless it form part of a service. Nor need we again insist on the indefensible and unworkable character of the provision that all services shall be religious and Christian. Beyond these limits, however, those who avail themselves of the Act will be left free to have whatever service they please, and it may be conducted by whomsoever they please.

The provision for ensuring the registration of burials under the Act do not call for notice, and we may now turn to those sections of the Act which affect the Established clergy, and their relations to the members of their own Church. Liberty to use the Church of England service in unconsecrated ground—whether in a cemetery or a chapel burial-ground—is now given to the clergy. And in the consecrated part of a cemetery the relatives may have any clergyman they like, and not be compelled to have the cemetery chaplain. But the clergy will be but partially relieved from their present bonds. They may use another service, approved by the bishop, in the case of the unbaptized, but not the present service. Nor can they refuse to read that service, and fall back upon the alternative service, in the case of reprobate persons, for whom the present service is by most people thought to be unsuitable, unless it be at the request of the relatives—a request not likely to be voluntarily made, and likely to be withheld just where it would most relieve the conscience of a sensitive clergyman.

The practical value of the Act, the main points of which we have now described, will no doubt greatly depend on the spirit in which it is worked; and our reliance on the good sense and right feeling of the English people—whether Established Churchmen or not—leads us to expect that its operation will, for the most part, be satisfactory. For in course of time there will be an unwritten law of custom, which will supply the deficiencies, and disregard the anomalies, of the written statute. We have advocated it as a measure of peace as well as of justice, and we believe it will prove to be both.

Those who have been in the habit of sneering at the burials grievance as fanciful will be rather surprised to find how promptly the provisions of the new Act have been had recourse to. As will be seen elsewhere, there have been during one week, and in different parts of the country, some half-dozen burials under the Act. However much disposed Dissenters may be supposed to make the most of their grievances, their bitterest antagonist will hardly charge them with dying prematurely in order to illustrate an Act of Parliament. In due time, we doubt not, even clergymen of strong views will wonder why they have so long resisted this reasonable concession, as to which Bishop CLAUGHTON has written in such suitable terms, and has been honoured by the endorsement of Dr. PARKER. We observe that the redoubtable Archdeacon DENISON proposes there shall be a clerical conference at Leicester in connection with the Church Congress for the purpose of agreeing upon a course of passive resistance in respect to Nonconformist burials, except to prohibit such arrangements on Sunday, Good Friday, or Christmas-day. This is unwise churlishness. Is the venerable Archdeacon bent on playing into the hands of the Liberation Society? Would not the clergy be wiser to follow the example of the vicars of Rochdale and Ventnor as reported elsewhere?

It is a curious fact that while the Bishop of LINCOLN loyally promises to accept the new Burials Act, and the *Guardian* and *Record* acquiesce in, if they do not heartily approve, its provisions, the Ritualist papers are in a perfect furor at the acceptance by Parliament of a measure which, to quote the *Church Review*, exhibits "glaring unfairness," nationalises and secularises ecclesiastical property, refuses to recognise the rights of "the most hard-working body of God's ministers in this England of ours," and surrenders "every vestige of the privilege of sanctity or sanctuary, and our churchyards and our consecrated cemeteries are at the mercy of BRADLAUGH, DILKE, and the Salvation Army." So our Ritualist contemporary, having nothing else to do except to be silent—which would have been more dignified—goes in for a round of scolding, in which is included the Church Defence Institution and the English Church Union that are reported to "have stood calmly by and not made a single united effort to lessen the catastrophe

or mitigate its evils." Here is a specimen of this doleful lament—

We have listened to halcyon voices and timid counsels, and our citadel is gone. We could not have lost more, we might have saved a few outposts; and we must express our opinion that either the Council [of the English Church Union] have been deceived, or they have purposely let opportunities for action slip from their grasp to oblige political friends at the sacrifice of the Church's interests, and the desire of the great majority of their numbers that something should be done. Nothing has been done, and we have lost all.

It is not long since, if we remember aright, that the *Church Review* was almost an advocate of disestablishment. Well, the Legislature has made a short step in that direction, and the Ritualist paper is in a frenzy of indignation. What inference are we to draw?

The session of the Church Congress at Leicester, to be held on the last three days of the present month and the 1st of October, will be presided over by the bishop of the diocese, Dr. MAGEE. The programme is comprehensive and interesting—one of the topics being "The influence of the three great schools of thought in the Church of England upon each other and upon the Church"; a second, "Existing Forms of Unbelief—their social and moral tendencies;" and a third, "The Responsibility of the Church towards Dissent, with special regard to Home Re-union." The revival of the last subject, after all that has occurred, and especially in so Nonconformist a town as Leicester, is an anachronism, and really savours of impertinence.

Preaching at Ancoats the other day, the Bishop of MANCHESTER, who has the good habit of boldly grappling with some of the burning questions of the day in his frequent addresses, stated that in a Manchester parish containing 1,233 houses, the clergyman found, as the result of personal inquiries, that the heads of 903 families openly admitted that neither they nor their households attended any place of worship, viz., ninety-three families called themselves Church of England people, ninety-four families called themselves Roman Catholics, the rest being made up of different denominations, the Wesleyans being strongest, with fifty-four families. The fact that 906 families out of 1,233 never attended public worship was, the Bishop remarked, a scandal and a peril to society. We fear that this is no isolated case, and that non-attendance at places of worship on Sunday is a growing characteristic of the times, well worthy of serious consideration by all sections of the Christian Church. This grave phenomenon is to be accounted for on various grounds. Perhaps it is most manifestly visible in the case of the cultivated classes of society. If so, why? This is just one of the subjects that might profitably engage the attention of all the ecclesiastical assemblies which will be in session next month. Indeed, it is down on the Church Congress programme.

It will be seen that a representative Conference was held at Belfast on Tuesday to consider the position of the Irish Evangelical Society, which receives so lukewarm a support from the English Congregational churches as to have run into debt without any prospect of its liquidation, or of the ordinary income being sustained. The question is a perplexing one; for, apparently, this society cannot easily be kept going in its present form, which the secretary attributes to ignorance of the meritorious work it is doing on the other side of St. George's Channel. Although the experience and wisdom of those present at Tuesday's Conference were adequate to reach a definite conclusion, nothing was decided except that the Irish Evangelical Society should rub on—the prevalent feeling in favour of its absorption in the Church-Aid and Home Missionary Society not being altogether shared by those who represented that organisation.

Many of our readers will be glad to hear that the Rev. ALEXANDER HANNAY has arrived in the United States, after a quiet but somewhat foggy voyage. We learn from our esteemed contemporary, the *Boston Congregationalist*, that after visiting Mr. GOUGH, the temperance orator, and spending a few days with Dr. BEVAN, of New York (formerly of the Tabernacle, Tottenham-court-road), Mr. HANNAY was to go to Niagara and Canada. He will probably attend the meeting of the American Board at Lowell, and is subsequently to be present at the third triennial Council of the Congregational body in the United States, to be held at St. Louis in November. Adequate arrangements have, we believe, been made to supply Mr. HANNAY's place at the forthcoming autumnal meeting of the Congregational Union at Birmingham. He is expected to return home some time this side of Christmas next.

As usual, the autumnal session of the Baptist Union will precede that of the Congregational Union, and will, on this occasion, be held in London under the presidency of the Rev. F. TRESTRAIL, D.D. It will be seen, from details given elsewhere, that on Monday, Oct. 4th, there will be interesting proceedings in connection with the Stockwell Orphanage, and a missionary designation and farewell service at the Metropolitan Tabernacle. Tuesday will, as usual, be sacred to the Missionary Society, and at the conference held in Bloomsbury Chapel, H. M. BOMPAS, Esq., Q.C., and Dr. LANDELS will read papers bearing on the subject. A public meeting at Exeter Hall will follow. On Wednesday, the session of the Union will commence at Bloomsbury Chapel with the address of the President, to be followed by a paper on the denominational funds by the Rev. W. SAMPSON, the new secretary. Later in the day, there will be sermons and evangelistic services at various places of worship. At the adjourned session of the Union next day, papers on various aspects of evangelistic work will be read, to be followed by a free confer-

ence, and the session will close with a great meeting at the Metropolitan Tabernacle, Sir MORTON Peto, Bart., presiding.

THE LIBERATION SOCIETY AND THE NEW BURIALS ACT.

THE Executive Committee of the Liberation Society have passed the following resolutions relative to the new Burials Act:—

(1.) The committee warmly congratulate the friends of Religious Equality on the fact that, after a struggle of many years' duration, the Legislature has practically abolished the distinction between consecrated and unconsecrated ground in English parochial burial-places, by recognising the right of parishioners to inter therein with other burial services than those of the Church of England, and conducted by other persons than the Established clergy.

(2.) They, at the same time, regret that the Burial Laws Amendment Act contains restrictions which are inconsistent with the principle on which it is professedly based, and which will leave still unredressed the grievance of a portion of Her Majesty's subjects.

(3.) They desire to express their appreciation of the promptitude with which the Government introduced, and the firmness with which they have pressed, the Bill which has now become law. And they especially congratulate the Right Honourable George Osborne Morgan, M.P., on the passing of a measure which, in its essential features, he has so long and so ably advocated, and with which his name will always be honourably associated.

(4.) The committee further wish to place on record their sense of the great value of the services rendered by Mr. Carvell Williams, the chairman of the Society's Parliamentary Committee, by his endeavours to secure the equitable administration of the existing burial laws, as well as in connection with the measure which has now become law, and previous measures aiming at the same object.

(5.) They request the Society's Parliamentary Committee to take steps for making the provisions of the new Act known, with a view to its general adoption; and also to consider what further measures will be required to bring the burial laws of the country into complete harmony with the principle of religious equality.

In a circular issued by the committee the belief is expressed that "those for whose benefit this important Act of Parliament has been passed will not only avail themselves of the liberty which it grants, but will do so in a manner, and in a spirit, which will give the best answer to those who have predicted that the resting-places of the dead will become scenes of profanity, indecorum, or strife. And it is equally probable that, when the new law has come fully into operation, its just and beneficent character will be acknowledged by most of those who have felt bound to protest against it."

We understand that the Liberation Society intends to send to every Nonconformist minister in England and Wales a paper containing the provisions of the new Act, and will also issue another publication containing fuller information, as well as a history of the burials question and a description of its present position.

Correspondence.

THE BURIALS BILL.

To the Editor of the *Nonconformist and Independent*.

SIR,—I should feel obliged if you would kindly answer the following question, in the correspondence columns of your next issue, as I can get no reliable information on the subject in this neighbourhood.

There are three cemeteries in this city belonging to the Established Church, in each of which there is a "mortuary chapel." Will these buildings be available for Nonconformist funerals under the new Act? It may interest some of your readers to know that when the cemeteries were made, about thirty years ago, Church bigotry and intolerance was so powerful that Dissenters were not even allowed a bit of unconsecrated ground in either cemetery; so, of course, for all these years they have had to submit to the indignity of the forced services of Anglican priests.

Yours, &c.,

A SUFFERER FROM ANGLICAN BIGOTRY.
Oxford, Sept. 10, 1880.

[We can at present reply to the above inquiry only by stating what transpired when the Bill was in Committee. When it was proposed to insert words making it quite clear that "cemetery" included chapel, Mr. Morgan said that he saw no necessity for it, because in law a piece of ground carried with it the house built upon it, and, in the same way, "cemetery" included chapel. It was then objected that Dissenters ought not to be admitted to the consecrated chapel where they had one of their own, and Mr. Morgan promised, on the report, to insert words limiting this part of the Act to grounds in which there is but one chapel. That, however, was not done, and therefore, according to Mr. Morgan's view, the chapels are as available as the ground on which they stand.—ED. N. and I.]

To the Editor of the *Nonconformist and Independent*.

SIR,—In common with every friend of religious equality, I am gratified at the passing of the Burials Bill. Will you allow me, a resident in a country district, through your columns, to express a hope that all Nonconformist ministers who may conduct burial services in country churchyards will do so with all possible regard for the feelings of those clergymen and others who have deluded themselves with the idea that "God's acre" will be desecrated?

A full exhibition of Christian courtesy on the part of

those who are about to claim the right to bury their own dead will, I think, do much to disarm the prejudice and angry feeling which the (hitherto) custodians of parish churchyards have felt and expressed towards the dreaded "innovators."

I confess, as a Nonconformist, that I have heard in graveyards belonging to Dissenters burial services conducted in a manner which compare unfavourably with that of the Church of England when read over the grave of a Christian, and I have long thought that our congregations may with advantage to themselves copy the decorum observable in the services of the Episcopal Church. I do not admit that worshippers there are more devout than we are, but they appear to be, and we have the highest authority to avoid the appearance of evil.

Yours truly,
A WEST OF ENGLAND FARMER.

JUBILEE OF THE CONGREGATIONAL UNION, 1881.

To the Editor of the Nonconformist and Independent.

SIR,—In your issue of September 2nd it was stated that at the meetings of the Congregational Union in October a paper is to be read by Dr. Kennedy on "The Unity of Congregationalism," and that "the forthcoming jubilee of the Congregational Union in the year 1881 will furnish the leading topic for consideration at the meeting of the Assembly on Wednesday."

In your impression of the 9th inst., by a letter from Mr. Gallaway, reference is made on behalf of certain societies as to the distribution of any sum of money which may be raised in commemoration of the existence of the Congregational Union for fifty years.

It is possible that if the attention of willing contributors be divided among too many institutions the object of the fund may be defeated, and the present opportunity practically to illustrate "the unity of Congregationalism" be lost. The end in view must be clearly understood alike by the giving public as by the committee to whose care the collection and distribution of the fund may be entrusted.

The aim of every advocate of a movement to promote the successful appeal for such a fund should be to secure the largest amount of good for the present needs of the churches and the promotion of measures which may be helpful for future generations. The Church of the Lord Jesus Christ in the present day has a rich heritage, which has come down from times when Independency and the action of unendowed bodies of believers in the glorious Gospel of the blessed God did not enjoy the liberties possessed by Free Churches in general. Do we not owe a debt of gratitude for the privileges which have been secured to us by the devotion of our pious ancestors to the principles which they highly prized, sincerely cherished, and gloriously suffered?

The most demonstrative and useful resolution which the forthcoming Assembly at Birmingham could pass would be to pay off all the debts upon our chapels and churches in England and Wales, either whole or in part; also to aid churches in securing the freeholds of the buildings when held upon leasehold or copyhold tenures *pro rata*, as the fund to be raised should supply the means for the accomplishing of so desirable an end. The benefits would be incalculable which would be conferred upon our burdened churches, chapel building societies, Colonial Missionary Society, Church-Aid and Home Missionary Society, Irish Evangelical Society, and London Missionary Society, beside the legion of smaller and local institutions which abound through the length and breadth of Britain and the Principality of Wales.

Information is possessed by the officials of the Union which would make the task by no means more difficult to ascertain the churches' indebtedness than to obtain other statistics. The ingenuity and wisdom of the committee of the Congregational Union would find pleasant occupation in formulating rules for the distribution of the money which would be contributed, if the said committee entered heartily into a work which would be gratefully recognised by the rising members of our various communities. The pastors and office-bearers in our churches, if set free from the dark cloud of debt, instead of repelling earnest desires expressed by the people for the extension of the means of grace at home and abroad, would in many instances find themselves encouraging and originating schemes of usefulness, the beneficial effects of which would be in their fulness only disclosed in eternity.

It would gratify me to be called upon to pay my share to the fund to be created by such a resolution, to the extent of £100.

I am, faithfully yours,
W. TYLER.
247, Hackney-road, E., 13th September, 1880.

AN APPEAL FOR HELP.

To the Editor of the Nonconformist and Independent.

SIR,—Will you kindly allow me to occupy a small space in your paper to make known a case of need of a most deserving character? The Rev. _____, of _____, died a few months ago, leaving behind him a widow and eleven children, most of whom being very young. This gentleman was for more than thirty years the quiet but faithful minister of two little churches, from both of which he received a salary of less than £50 per annum! The insufficiency of his income compelled him to take other work in hand, so that he added to his ministerial duties those of a school. But from all sources he derived no more than barely sufficient to maintain his large family. The pressure of his many-sided work at length so told on his constitution that his health broke down; and, after a short illness, death followed. He had enjoyed the full privileges of a college course, was a man of scholarly attainments and of sterling character, whom to know was to greatly respect. His widow, receiving but little help from any source, is unable, unaided, to further the education of her children. Two of her daughters are at present at Milton Mount College; but it is to be feared that their career must be cut

short through inability to meet its pecuniary demands. Is there no one who would undertake to maintain, or help to maintain them, at the above-named college, that they might enjoy the benefit of a complete course, and be able at the end thereof to take some educational situation?

Any further information desired by any who might be disposed to respond to this appeal, would be gladly given by

Yours very truly,

HENRY HARRIES.

Hanover Chapel, Stockport, Sept. 14, 1880.

THE BAPTIST UNION MEETINGS.

To the Editor of the Nonconformist and Independent.

SIR,—For the information of the ministers and delegates attending the forthcoming meetings of the Baptist Union, will you kindly give me the opportunity of saying in your next, that the Midland Railway Company will put on excursion trains on Monday, October 4, from all the large towns from which they issue tickets, to London, returning on Friday, October 8th. The Great Western writes: "We shall run excursion trains from the Liverpool and Wolverhampton Districts to London, on October 4, passengers returning the following Friday. There will be excursions from the Weymouth and West of England Districts the same date, passengers being allowed to return on the 9th or 16th." The Great Eastern writes: "I will supply you with particulars of the chief trains to London during the week referred to." Other companies are considering the matter, but have not yet given definite answers.

Yours truly,

WM. SAMPSON.

Baptist Union, Castle-street, Holborn, Sept. 14, 1880.

MINISTERIAL RETREAT AT VENTNOR.

To the Editor of the Nonconformist and Independent.

SIR,—A short time since I saw a paragraph in your paper to the effect that Mr. and Mrs. Mathews, of London, were providing a temporary home at Ventnor for ministers and their wives. At the beginning of August my wife and I availed ourselves of their kindness, and spent a fortnight at this home. We greatly enjoyed our visit to that charming place. The situation is sheltered, and the climate mild, so that it must be very enjoyable even in the winter. Having derived so much pleasure from my sojourn in the Isle of Wight, I feel anxious to make it more widely known that there is such a home provided, where weary ones may "turn aside and rest a while." Lodgings, fire, and attendance are free, visitors finding their own board. B. Smith, Esq., of Beachland House, Ventnor, will give any information.

I am, Sir, yours most respectfully,

A COUNTRY PASTOR.

Parsonage, Northwram, near Halifax,
September 10, 1880.

Literature.

DR. SMITH'S DICTIONARY OF CHRISTIAN BIOGRAPHY.*

It is difficult to give more than a very general idea of the contents and value of this volume. Any description of it must be necessarily inadequate; but for the sake of readers engaged in theological and ecclesiastical studies, we are anxious to make its publication and leading features widely known. The title shows the scope of the book, and the division of its contents. In biography it is especially rich and most minute. As the volume opens with the name "Eaba," the first hundred pages are chiefly occupied with Anglo-Saxon, Gothic, and Irish saints. The longer biographies are in some cases exhaustive of the materials of their subject, and in all cases the fullest references are added. Under "Eusebius" we find an account of all bishops, with or without sees, who bore that name. Forty pages are devoted by Dr. Lightfoot to Eusebius of Caesarea. The Chronicle of Eusebius is treated by Dr. Salmon. Passing over the lives of other bishops, more or less important, of the same name, we reach the sixtieth, the Bishop of Nicomedia and Eusebius of Samosata, the articles attached to them being written by Dr. Reynolds, of Cheshunt College. This latter was the seventy-seventh of the name, but did not exhaust the list, which extends to 187. Under Gregory several important biographies occur, as Gregory Thaumaturgus, by Dr. Reynolds; Gregory of Nazianzas, by Professor Watkins; Gregory of Nyssa, by Canon Venables; Gregory of Tours, by T. R. Buchanan, Esq.; Gregory the Great and other Popes, by Rev. J. R. Barmby. Besides the strictly Christian biographies there are others which are not Christian, but illustrative of early Christian times, such as the pagan emperors, and of Epictetus, whose writings show the philosophy of the best men outside the Christian Church. The Rev. E. S. Foulkes contributes an article on the Fathers generally, which is distinguished by enthusiasm and devotion to them. He praises them for their learning and their piety, for the religious poetry they gave to the Church, and for their eloquence.

In sermons (we are told) we have none to compare with the Fathers but those who followed in their wake. It is a species of literature that began with Christianity, and is peculiar to it, and, therefore, cannot be criticised by comparison with other styles, though for mere eloquence it is surpassed by none. Neither Cicero nor Demosthenes ever produced greater, or more elevated, or more lasting effects on their hearers than St. Chrysostom and St. Augustine, for

* A Dictionary of Christian Biography, Literature, Sects, and Doctrines. Edited by Wm. Smith, D.C.L., LL.D., and Henry Wace, M.A. London: John Murray.

instance. Suidas says that St. John Chrysostom had a tongue that was of more power than the cataracts of the Nile. Photius credits him with the purest language, splendid imagery, varied matter, and graceful anecdotes without end.

Gamaliel I. and II. are the subjects of two articles by Dr. Ginsburg, of great interest in themselves and in the epochs in which they lived. The former witnessed, not altogether without reverence, the establishment of the first Christian community in Jerusalem. The second witnessed the dispersion of the nation, and his public life, as Rabbi, was devoted to the preservation of ancient traditions, and to fixing and maintaining in their former integrity the time and order of daily prayer.

We may now pass from biography to the other sections of contents. The Epistle to Diognetus receives an exposition almost larger than it deserves, but the criticism on it is useful and sagacious. The authorship is not given to Justin, nor is it left perfectly anonymous; but the time is identified as just after Justin and before Athenagoras. The name of the apologist was probably Ambrosius, the contemporary of Melito, Tatian, and Theophilus. "The picture of the Church presented to Diognetus, and the account given of the life of Ambrosius, pretty plainly belong to a date earlier than the accession of Commodus. The chief school of Christian thought would seem still to be at Athens, though on the eve of its transference to Alexandria by Athenagoras." The article on Hermas, by Dr. Salmon, is a much more important one, as bearing upon the authenticity of St. Peter's First Epistle, and as the examination of a work lying within the first century. Dr. Salmon does not hold a widely-spread opinion that the work is a fiction and Hermas, the principal character, a creation of the fiction writers. He believes him to be "a real person, who was known in the Church of Rome in the second century." He also believes that he was the contemporary of Clement. These opinions rest upon a number of probabilities all too slender to carry them, and hardly compel the same fulness of assent as the statement that "it is disappointing to be obliged to add that the book is not one which an ordinary Christian of the present day would much care to read either for amusement or edification, and that the historical student finds much less light thrown by it than might have been expected on the questions in which he is interested."

Eschatology, or the four last things, is really a discussion on the duration of future punishment. It is not a theological but a historical treatment of the subject by Dr. Plumptre. The New Testament did teach, or seemed to teach, "the endlessness alike of the rewards and punishments which shall be awarded by the Judge after the resurrection." But then a few passages tend "to the thought of an universal restitution." "Lastly, there were not a few passages in the apostolic writings which might suggest, and, as a matter of fact, have suggested, rightly or wrongly, the idea of destruction in the sense of annihilation as the ultimate punishment of the wicked." These passages were partly interpreted by the popular belief of Judaism, and partly modified by the mythical or philosophical speculations of Greek converts. Amongst the Fathers, Dr. Plumptre shows that all these views were held; but that the influence of Augustine was strong enough to exclude all save that which has been until recently the popular belief amongst Evangelical Christians. What Dr. Plumptre's own belief is we are not told, but what it is not we can infer from the following and other sentences:—

And so the dark shadow of Augustine fell on the theology of the Western Church, and condemned its thoughts of the love of God to many centuries of disastrous twilight. . . . The narrowness of medieval scholasticism, the hardness of Calvinistic Protestantism are each of them traceable to the influence of the great Bishop of Hippo.

Dr. Ginsburg has restated his views on the Essenes, but he does not appear to have strengthened them by any fresh proofs or arguments. He believes that Essenism was an intensified or exaggerated form of Pharisaism. He shows that in thirteen particulars the doctrines and practices of the two systems coincided; whereas their differences were three—the practice of celibacy, the refusal to sacrifice, their disbelief in the resurrection of the body. These differences, he maintains, are not vital. The first was a logical development of Pharisaic beliefs; the second was agreeable to many passages of Scripture, and the third is doubtful, and, if their belief, was not peculiar to them. Dr. Ginsburg does not hold that they worshipped the sun; nor that Christ was an Essene. Dr. Lightfoot, in the Introduction to the Colossians, is at issue with this view on most points. He thinks that the Essenes like the Pharisees arose in a period of great moral and social corruption, but that they were more influenced by foreign causes; and the worship of the sun ascribed to them he thinks unquestionable.

Dr. Salmon's essay on Gnosticism "deals with

some general aspects of the subject," and its first paragraph with, what is now called, the philosophy of religion. It might stand as part of an introduction to such a treatise. As an example, we quote the following sentences:—

Even union of philosophy and religion is the marriage of a mortal with an immortal; the religion lives; the philosophy grows old and dies. When the philosophic element of a theological system becomes antiquated, its explanations, which contented one age, become unsatisfactory to the next, and then ensues what is spoken of as a conflict between religion and science; whereas, in reality, it is a conflict between the science of one generation and that of a succeeding one.

It will be a misfortune if so valuable an essay should become forgotten in the obscurities of an encyclopædia. This is a fate that we do not greatly fear. Dr. William Smith's Dictionary of the Bible, of Christian Antiquities, and this before us, are books that the student of the Bible and of early Church history, must have always close to his hand. The more they are studied, the more indispensable they will be felt to be. A man who can afford to buy but few books, and who is remote from a good library, would do well to buy them. They are the only books of their kind that render other books unnecessary. The editors explain, in the preface, that it has been desirable to extend the work to four volumes.

THE "BLUE LAWS" OF CONNECTICUT.*

IN Dr. Hessey's Bampton Lectures on "Sunday" there is a note (476) in which some extravagant laws, respecting the observance of "the Sabbath" in the State of Connecticut, are referred to. The so-called "laws" are, it is to be admitted, quoted in somewhat ambiguous language, but in language that suggests that there is a strong foundation for them. Dr. Hessey is clearly not an historian, for he has taken all his materials at second and third hand. He is to be charged, not only with carelessness, but with negligence and utter want of that examining faculty which is the first requisite of a careful and an honourable narrator.

Dr. Hessey, in the course of his Bampton Lectures, had to refer to the laws relating to Sunday in the State of Connecticut. He came across, in a book by a Mr. Cox, on the "Laws of the Sabbath," some quotations from the so-called "Blue (bloody) Laws of Connecticut." He does not, as any ordinary historian would do, make an independent examination as to the authenticity of these laws, but he writes a note to Mr. Cox to ask what he knows about them. One would imagine that this process of investigation could scarcely be the right process, but Dr. Hessey pursues it in the most innocent manner. He asks Mr. Cox all that Mr. Cox knows. He never seems to have dreamed of going to Mr. Cox's, or any other authorities himself. He is content with reprinting what Mr. Cox writes to him, and he therefore leaves his readers with the impression that the laws which Mr. Cox quotes are, for the most part, quite authentic.

The history of the so-called "Blue Laws" of Connecticut is a very curious one. Dr. Hessey seems to know nothing about it, although he quotes Mr. Cox *ad libitum*. The laws are to be found first in an anonymous book on the history of the State of Connecticut by the Rev. Samuel Peters, published in London in 1772. In that history, in order to bring contempt upon the State of Connecticut, Mr. Peters gave a history of its supposed early laws. Some of the laws are substantially genuine, some are not. Amongst the latter, made up from the vindictive imagination of the author, are to be found the following:—

No woman shall kiss her child on the Sabbath or Fasting-day.

If any man shall kiss his wife or wife her husband on the Lord's-day the party in fault shall be punished at the discretion of the magistrates.

Any one would have supposed that such so-called laws would be "laughed out of court," but Dr. Hessey treats them with seriousness. He does so, no doubt, either because others have treated them with seriousness, or because he has the disposition to believe what he has read.

We will, however, go beyond Dr. Hessey's quotations, and then we find the following:—

No one shall run on the Sabbath-day, or walk in his garden, or elsewhere except reverently to or from meeting.

No one shall travel, cook victuals, make beds, cut hair, or shave on the Sabbath-day.

These "laws" are also to be found in Mr. Peters' precious book.

And now, how came these Blue Laws to be known and divulged? We say, known and divulged because they are not to be found in any of the statutes either of New Haven or of Connecticut. The explanation is to be found in the history of the Rev. Samuel Peters. This gentleman was a clergyman of the Episcopal Church, born at Hebron, Connecticut, in 1735. In 1758 he went to England to obtain ordination from the Bishop of

* Dr. Hessey's Bampton Lectures. Fourth Edition.

London; was ordained, and returned to Hebron in 1760. He made himself extremely obnoxious at the commencement of the Revolutionary War, when he publicly denounced the destruction of the teas at Boston as "a horrible crime." His own narrative of these transactions—supposing it to be his own and to be accurate—came to light only two or three years ago. In this narrative he represents himself to have been a dreadfully persecuted man. That may be; but it is certain that he had to leave Hebron and betake himself to England. Here he remained for some thirty or more years; but almost as soon as he arrived he published a history of the State from which he had been virtually, if not physically, expelled. This history, in its original form, is so scarce that as much as £30 has recently been given for a copy of it. But only three years ago it was republished under the editorship of Mr. J. McCormick, of New York, with an introduction, notes, and an account of the author's sufferings from a recently-discovered manuscript.

Mr. McCormick—why, he does not say—vindicates the authenticity of these precious "Blue Laws," but he gives no proof, nor attempts to give a proof, of their authority. And one has only to read this book of Peters' to ascertain how they are to be accounted for. In the midst of the American War his work was heartily welcomed. It was full of abuse and caricature of those New Englanders who had declared war with Great Britain. Mr. Peters, reckoning upon his audience, "tried it on." An Episcopalian minister—expelled for his exuberant loyalty—if that were really the case—was not likely to treat the inhabitants of Connecticut with much favour. He accordingly told the English people in his "General History" what he thought of them. "Nothing," he says, "but murders, plunder, and persecutions mark their steps," and "cruelty and godliness were never so well reconciled by any people as by those of New Haven." And then he presents his readers with the "Blue Laws."

It is a curious thing that none of these laws are to be traced beyond Peters' book. Dr. Hessey quotes them from Mr. Cox, who, on being appealed to, avowed that he had quoted them from a book on the Sabbath by "J. W." (J. Wauchope), of Edinburgh. "J. W." being appealed to, thinks he got them from Capt. Marryat's "Diary in America." We turn to Capt. Marryat's diary, in which he denounces the Pilgrim Fathers as "fanatics and bigots, without charity or mercy" (Cap. XIX.), and then we are told that he has a copy of the "Blue Laws" before him. We examine his quotations, and we find them to be word for word with Peters'. Of course we look at Peters' book, and then we find Peters saying the laws were "never suffered to be printed!"

This should be sufficient; but it may be desirable to state, first, that Peters' book contains exaggerations concerning other matters than ecclesiastical. He tells his credulous London readers, for instance, that, on the Connecticut river, "water is consolidated without frost, by pressure and by swiftness, between the pinching, sturdy rocks to such a degree of induration, that no iron crow can be forced into it—here iron, lead, and cork have one common weight!" (p. 127).

Secondly, several editions of the laws of Connecticut have been published. In 1820, especially, there was published at Hartford the Constitution of 1638—9, the Code of 1650, and extracts from the "Blue Laws." In no one of these collections is there to be found these inventions of Peters'; and there are no laws whatever in any one of them regarding the Sabbath. Such laws were not required, and, therefore, they were not made.

Dr. Palfrey, in his History of New England (Vol. II.) has a note exposing Peters' forgeries, and Mr. J. H. Trumbull, a descendant of Governor Trumbull, has devoted a work—which, however, we have not seen—to the exposure of them. We have thought it worth while to go somewhat thoroughly into the question, for, when a scholar such as Dr. Hessey continues, in edition after edition of his work, to reprint such ridiculous calumnies, it is worth doing. The "Blue Laws," in fact, stand on a par with the laws of the Kingdom of Lilliput and Brobdingnag, or with the laws that one sometimes sees in *Punch*. But in the latter there is no viciousness such as characterises Peters' production.

Sermons on the International Sunday-school Lessons for 1880. By the Monday Club. Fifth series. (London: Hodder and Stoughton.) We have in this handsomely printed volume a good idea well carried out. The International Lessons are now so universally adopted and made so frequently the subject of discourse in one way or another by pastors of churches that it does not at all surprise us to find there was a demand for sermons as well as "lessons" on the subjects chosen for international study. These sermons are all good—some of them, indeed, most excellent—and, we doubt not, they will be welcomed by those for whom they have been prepared.

MR. JEFFERIES' NEW IDYLL.*

MR. JEFFERIES has here returned to his true *métier*. When he wrote with a purpose, as in "Hodge and His Masters," he went a little astray, and when he attempted fiction *pur et simple*, he went further astray still, if we may honestly say what we have sincerely felt. He has wisely returned to his rural sketching, unencumbered either by a social theory or by the need of invention. Nature and man reflect interest on each other in these pages, and we here admire in Mr. Jefferies the devoted nature-lover as well as the patient observer of men and the lower animals. Now and then, it is true, we have little repetitions; but that was almost inevitable if Mr. Jefferies was to go on writing in his peculiar line; and to those who have not closely followed and studied our author's former books, this volume will be very fresh and attractive. He leads us lovingly by the hand, sketching for us, simply but gracefully, all the out-of-the-way and delightful corners of Okebourne Chase; and he lets in just enough of the light of human interest to relieve the book from what else had been a little of monotony. For it needs to be said that, familiar as Mr. Jefferies is with Nature in most of her manifestations, he is not gifted with any of that *almost feverish imagination* which passes for so much with Mr. Ruskin, and has become so necessary to satiate the taste which he has done so much to form. There is in that taste a certain flavour of morbidity, as of a panting unacknowledged discontent with some of the commoner phases of things—an endeavour, after all, to breathe a subjective atmosphere round the object, which is, we suppose, the power which Mr. Ruskin, in the last *Nineteenth Century*, wishes to claim for himself, in company with four other men, amongst whom are Shelley and Turner, the painter. Great as was the service which Mr. Ruskin and these artists have done for England, there was a great danger associated with it—a hectic, and suffusive, and unrestful garrulous egotism. Their aim, after all, is not so much to let us see the object but the object *plus* Turner, Ruskin, &c., as though each were incessantly asserting, "See what a beautiful soul and creative organ I have! Look at the world through me, and you will see it as the Maker meant it to be seen—not at all as the common souls see it. 'The light that never was on sea or shore' consecrates all our pictures; we are the 'drinkers of hemlock'—we reveal the world and we know it." This is the style of thing, and it is easy for this style of thing to be carried too far even by marvellous men of genius like Mr. Ruskin and Turner—only one distinction must be marked—you can always fancy Mr. Ruskin and Shelley breaking out into a womanish scream, and you cannot fancy Turner doing that—for his love of "coal-holes" and "Wapping with a five-pound note in his pocket" was too real; and with Mr. Ruskin his love of the rough and rude in itself, and his power to rest in it with quiet enjoyment is simply pretence and affectation, contradicted flatly by every word he has published. He greatly deceives himself on that matter, we very humbly take it.

Mr. Jefferies' style of nature-painting, direct, clear, unaffected, and unhectic, is calculated to be a valuable counter-charm to that of Mr. Ruskin and his school; and, as it is more healthy and simple, therefore more calculated to develop true sympathy. He has done wisely in making his descriptions crystallise round a thin thread of narrative supported by Hilary Luckett and Cicely Luckett, of whom we should have liked well to know a little more. And yet it may be that the exquisite balance might have been lost; so we must be content with what we have. Hilary is a centre for humorous relief as Cicely is for an earnest and sentimental one (we use the latter word in the good old-fashioned sense). Nothing could be finer than the way in which the author slips from point to point, filling in his bits of local colour, and giving hints of contrast between past and present just sufficient to enable us vividly to realise the actual aspect of things. How good the "Bacon-heels" passage is! How exquisite the touch about old farmer Jonathan and the beans and the pigs. This last is so good and characteristic that we must give it:—

The softest and best of the bean straw grown on the farm was selected and scattered on the floor of the sitting-rooms as warm and dry to the feet, and that was all the carpet in the house. Just before sheep-shearing time, too, Jonathan used to have the nettles cut that flourished round the back of the sheds, and strewn on the floor of the barn. The nettles shrivelled up dry, and the wool did not stick to them, but could be gathered easily.

With his own hands he would carry out a quart of beans to the pigs—just a quart at a time and no more, that they might eat every one, and that none might be wasted. So, too, he would carry them a few acorns in his coat pocket, and watch the relish with which the swine devoured their favourite food. He saved every bit of crooked wood that was found about the place; for at that date iron was expensive.

* Round About a Great Estate. By Richard Jefferies, Author of "The Gamekeeper at Home," &c., &c. Smith, Elder, and Co.

and wood that had grown crooked and was, therefore, strong as well as curved, was useful for a hundred purposes. Fastened to a wall, for instance, it did for hooks upon which to hang things. If an apple-tree died in the orchard it was cut out to form part of a plough, and saved till wanted.

Jonathan's hard head withstood even the whirl of the days when corn was at famine prices, but these careful economies, this continual saving, put more money in his purse than all that sudden flush of prosperity. Every groat thus saved was as a nail driven into an oak, fixed and stable, becoming firmer as time went on. How strangely different the farmers of to-day, with a score of machines and appliances, with expensive feeding stuffs, with well furnished villas! Each one of Jonathan's beans in his quart mug, each one of the acorns in his pocket became a guinea.

Jonathan's hat was made to measure on his own special block by the hatter in Overborough Town, and it was so hard and stout that he could sit upon it without injuring it. His top-boots always hung near the fire-place, that they might not get mouldy, and he rode into market upon his "short-tail" horse, as he called his crop-tail nag. A farmer was nothing thought of unless he wore top-boots, which seems a distinguishing mark, as it were, of the equestrian order of agriculture.

But his shoes were made straight, not as now, one to each foot, a right and left, but each exactly alike, and he changed his shoes every morning, wearing one on one foot one day, and one on the other the next, that they might not get worn to either foot in particular. Shoes lasted a great length in those days, the leather being all tanned with oak-bark only, and thoroughly seasoned before it was cut up. There is even a story of a farmer who wore his best shoes every Sunday for seven years in Sundays—fifty years—and when he died had them buried with him, still far from worn out.

We can only afford space for this little bit of landscape, fresh and vivid in hue as it is:—

Up the stream from the bridge, the hedges after awhile cease, and the brook winds through the open field. Here there is a pond, to which, at night the heron resorts; for he does not care to trust himself between the high hedgerows. In the still shallow, but beyond reach, there floats on the surface a small patch of green vegetation, formed of the treble leaves of the "water-crowfoot." Towards June it will be a brilliant white spot. The slender stems uphold the cup-like flowers two or three inches above the surface, the petals of a purest white, with a golden centre. They are the silver buttercups of the brook. Where the current flows slowly the long and somewhat spear-shaped leaves of the water-plantain stand up, and in the summer will be surrounded by a tall stalk with three small pale pink petals on its branches. The leaf can be written on with a pencil, the point tracing letters by removing the green colouring where it passes. Far larger are the leaves of the water-docks; they sometimes attain to immense size. By the bank the wild willow or water-betony, and pale red flowers, grow thickly. Across where there is a mud-bank the stout stems of the willow-herb are already tall. They quite cover the shoal, and line the brook like shrubs. They are the strongest and the most prominent of all the brook plants. At the end of March or beginning of April the stalks appear a few inches high, and they gradually increase in size until in July they reach above the waist, and form a thicket by the shore. Not till July does the flower open, so that, though they make so much show of foliage, it is months before any colour brightens it. The red flower comes at the end of a pod, and has a tiny white cross within it. It is welcome because by August so many of the earlier flowers are fading. The country people call it the "sod-apple," and say the leaves crushed in the fingers have something of the scent of apple-pie.

We have no hesitation in sending readers to this racy book. You cannot open a page but some poetic suggestion, some new phase of a common object, some wise reflection, some deep glance into human nature and its motives directly meets you. You close the book, and feel that the writer has enriched you not only with knowledge and new thoughts, but has touched your sensibilities, and awakened in you a longing to see and to verify his observations for yourself; and it were hard for an author to render a rarer or a more substantial service to a reader.

BRIEF NOTICES.

Young's Analytical Concordance. (Edinburgh: George Adam Young and Co.) We have already referred in terms of well-merited eulogy to this admirable product of unwearied perseverance combined with sound scholarship—undoubtedly one of the most remarkable works of reference ever issued from the press. A supplement has now been issued which will serve still further to enhance its value. For the use of Sunday-school teachers we have appendices furnishing separate analytical surveys of the "Books," "Facts," and "Idioms" of the Bible; with coloured maps and plans of Bible lands and places. For Divinity students we have Hebrew and English, and Greek and English Lexicons, an appendix illustrating the idiomatic use of the Hebrew and Greek tenses, twenty-three pictorial views of Scripture scenery, and thirty-five facsimiles of ancient Biblical MSS. Few students of the Bible will be content to remain without the possession of these most useful aids.

The Diary of an Early Methodist, by the late Rev. RICHARD ROWE (Strahan), is a very beautiful piece of antique writing. Mr. Rowe places himself in the position of an early Methodist, who writes an account of his own life, describing especially the persecution which the Methodists suffered. Any one who may suppose the tale to be exaggerated has only to refer to John Wesley's diary. The world lost an able and most interesting writer by the early death of Mr. Rowe.

Kind Hearts, by Mrs. J. F. B. Firth (Griffith and Farran) is a pleasant novelette in one good-sized volume. It tells in very readable fashion the story of a young girl, who, meeting trial and disappointment in early life with courage and sweetness, finds friends on every side, and is finally brought into "pleasant places" in a pretty romantic manner. The authoress is already known by her former successful novel, "Sylvia's New Home."

THE NEW BURIAL ACT IN OPERATION.

THE Burial Laws Amendment Act received the Royal assent on Tuesday, September 7th, and at once became law. Already several interments have taken place under its provisions. In fact, so urgently was the measure needed that two funerals took place in anticipation of the Royal assent being given. This was, of course, after it had become known that the Lords had accepted the Commons' amendments, and that the passing of the Bill was, therefore, assured.

The first of these funerals took place on Sunday, September 5th, in the Wisbech Cemetery. In this case a clergyman, the Rev. Mr. Sumner, interred a child in the unconsecrated ground. On the following day the remains of a Dissenter were buried in the consecrated portion of the cemetery at Heywood. The name of the deceased was Sarah Chadwick. This was an instance in which a person had desired to be buried in the grave of a relative which was in consecrated ground; while, at the same time, she was naturally anxious that the minister who had attended her during her sickness should officiate. The gentleman in question, Mr. John Ashworth, of Rochdale, who was for several years vice-president of the Rochdale branch of the Liberation Society, was permitted to inter by the courtesy of the Rev. E. J. Russell, the resident clergyman. Mr. Ashworth conducted a service in a Dissenting chapel before going with the mourners to the cemetery. At the graveside he acknowledged the kindly conduct of the clergyman in charge, and in the course of a short prayer he referred to that service as preceding by a few days others which would be similarly conducted, and which, unlike that, would be in accordance with the law of the land.

The first funeral after the Act came into operation took place in the churchyard, Beckenham, on Thursday, September 9th. This was a little over forty-eight hours after the Act came in force, and allowing for the legal notice required, the interment took place as early as the provisions of the Act would allow. The minister officiating was the Rev. G. Samuel, of the Baptist Church, Penge, and the deceased, Mrs. Elizabeth Beal, had long been a member of his church. Mr. Samuel met the mourners under the quaint old lych-gate of the churchyard, and walked before them to the grave. Before the coffin was lowered he read the 39th Psalm, and the greater portion of the 15th chapter of 1st Corinthians. On the lowering of the remains, Mr. Samuel read that portion of the Church of England service beginning, "Forasmuch as it hath pleased Almighty God," &c. He then gave an address, in which he dwelt on the exemplary life of the deceased, and the peaceful character of her death. This was followed by an extempore prayer, and the singing of the hymn commencing—

"Come let us join our friends above,
Who have obtained the prize."

The service was in every way a Nonconformist one, and was marked by simplicity, naturalness, and solemnity. Its only defect was that it was too long—lasting a little over half-an-hour. A number of clergymen and gentlemen were drawn to the place by the exceptional character of the proceedings. They stood at a little distance from the mourners, evidently deeply interested in what was going on; but there was nothing to which the most captious could take exception; and no allusion was made in any way to the Act by which such a funeral under such circumstances had been made possible.

We have also received particulars of an interment under the new Burials Act which took place on Saturday, Sept. 11, in the old churchyard of Bonchurch, Isle of Wight. Mr. William Green, of Waterloo House, Ventnor, who died at the age of ninety-one, had been for some years a member of the Congregational Church, Ventnor. Two or three years ago he had purchased a grave space, and had paid all the fees. He watched the discussion on the Burials Bill with deep interest, and repeatedly expressed to his minister, the Rev. E. A. Davies, under whose ministry he had been admitted to the Church, that if possible he should officiate at his funeral. Mr. Green died on Monday, Sept. 6. Mr. Davies wrote at once to the Liberation Society, and the necessary information, forms of notice, and a copy of the Act were supplied to him. The notice required by the Act was sent to the Rector, the Rev. H. Maddock, M.A., with a letter explaining the circumstances under which the application was made. To this Mr. Maddock replied: "I thank you for your letter and the kind way in which you put your application. The churchyard will be ready for you any day or hour you name." The funeral took place accordingly at noon on Saturday last. The first part of the service was conducted in the Congregational Church, and the other in the old churchyard of Bonchurch. The service used at Mr. Green's funeral was the one arranged by the Rev. E. Conder, M.A., though the prayers were extemporaneous. No address was given. The only notice taken of the peculiar circumstances under which the burial took place was, that in the prayer at the grave thanks were given for "the circumstances under which they met, and prayer was offered that the act of justice to which the proceedings bore witness should be used in a spirit of love which recognises the brotherhood of all those who seek to do the will of the same Father." There was a large number of spectators, including, we are informed, one clergyman, the ministers at present in "the Ministers' Home," London City missionaries, members of the English and Nonconforming Churches in the district. On leaving the ground, more than one was heard to say, "That is as it should be."

Another funeral, which should have been conducted according to the provisions of the New Act, took place on Sunday last near Dudley. It was attended with incidents of a very painful character. We give the particulars from the *Birmingham Post* of Monday last: At the beginning of last week a young man named John Parsons, a collier, died from the effects of bruises received in Lord Dudley's Saltwells Colliery. It was decided to bury him in Netherton churchyard, this being the only available spot within the district in which his home was situated. As the deceased man had been during his life a member of the Baptist body, and as all his relatives belonged to the same religious community, it was thought well that the Rev. W. Millington, the pastor of the chapel at Netherton, should read a service over the grave, under the provisions of the new Act. As, however, the funeral was to take place on Sunday, the family found it necessary to ask permission of the vicar of the parish, the Rev. S. J. Marriott. The Rev. W. Millington accordingly called at the vicarage, and found that the vicar was away from home.

He, however, saw the curate, the Rev. E. J. Crowther, and mentioned the desire of the family. At the same time Mr. Millington asked for Mr. Marriott's address that he might ask for the permission. Mr. Crowther replied that he would write to the vicar, and he did so. In due time, Mr. Marriott, who was in Leicester, replied that the service, agreeable to the friends of Parsons, might be read in the churchyard. Arrangements were then made for the interment of the body on Sunday, but on Saturday notice was received that the vicar had withdrawn his consent, and to inquire the only answer vouchsafed was that the requisite notice of forty-eight hours had not been given. It was pointed out that this could not be done, inasmuch as there was not time between the receipt of the notice of withdrawal of the consent and the day fixed for the burial. The friends and relatives of Parsons took legal advice, and were informed that the consent could not be withdrawn under the circumstances, and so it was determined to proceed with the funeral as though Mr. Marriott had not revoked his promise. Yesterday afternoon, about half-past four, the funeral procession left the Baptist Chapel, Netherton-hill, where Mr. Millington had held a short service, and proceeded to the churchyard. Here four police officers guarded the gates, and allowed no one to pass into the grounds except those connected with the funeral and the reporters. The Rev. E. J. Crowther met the body at the church door, and walked with the procession to the grave. The Church of England service for the dead was then read by him, and the body was lowered into the grave. The moment the benediction was pronounced, Mr. Millington, who was standing at the head of the grave, commenced a service. He was interrupted by Mr. Crowther, who said, "Mr. Millington, I cannot; Mr. Millington, I will not allow you to read any service here." Mr. Millington continued without noticing the interruption; and then the curate interposed, and said, "In the name of the vicar—in the name of the vicar, the Bishop, and the Queen, I forbid you to read that service. You will hear of this again." Mr. Millington still continuing, Mr. Crowther retired; but as he passed the father and mother of the deceased, he exclaimed, "It is no use; you should have given proper notice." Mr. Parsons replied that it could not be done, and then the curate went into the church, and Mr. Millington concluded a brief service. In the course of this he prayed that all the clogs on religious freedom might be speedily swept away, and that a more generous spirit might pervade religion than had been shown that day. The assemblage then dispersed. Notwithstanding the heavy rain during the whole of the afternoon, some 200 persons hung about the churchyard.

Commenting on the above case, the *Birmingham Post* says:—

The Burials Act came into force on the 7th instant, so that the friends of the deceased were clearly within their right. They did not, it is true, give the forty-eight hours' formal notice in writing, but this was omitted because the curate undertook to consult the vicar on the matter. The vicar assented to the request, and there, as it seems to us, the matter should have ended, for the vicar's consent had practically condoned any formal omission. Why the consent was withdrawn is unexplained; but we must express an opinion that, whatever the reason, the withdrawal was unwise, and was probably illegal. As to the protests at the grave, and the remarks made by the curate to the Baptist minister and to the friends of the deceased, these speak for themselves. But we may observe that to invoke the interference of the "vicar, the bishop, and the Queen" was strangely out of place, since the vicar had consented, the bishop has nothing to do with the matter, and the Queen, by sanctioning the Burials Act, has approved of the course taken by the bereaved family in this case. One question will probably strike many readers. When the curate insisted upon conducting the service, how was it that he conducted only part of it? Surely, according to Church law, the body should have been taken into the church, and not carried straight to the grave, since this involved the use of only part of the Burial Service. We are not disposed to make more of this incident than it merits; but we must say that it suggests ill for the quiet and orderly working of the Burials Act. Let us hope that the painful occurrence was the result of some misconception that can be satisfactorily explained; and let us hope, also, that such a thing will not happen again.

The case of Netherton shows how desirable it is that Dissenting ministers should be made fully acquainted with the provisions of the new Act. The pamphlet now in course of preparation by the Liberation Society, and which will be ready immediately, will, no doubt, contain all the information necessary.

THE NEW BURIALS ACT.

THE following is the text of the Burial Laws Amendment Act, 1880, in the form in which it received the Royal Assent on September 7, and now stands on the Statute-book as 43 and 44 Vict., chap. 41—

"AN ACT TO AMEND THE BURIAL LAWS.

"Whereas it is expedient to amend the law of burial in England and the Channel Islands:

"Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by authority of the same, as follows:—

"1.—After passing of Act, notice may be given that burial will take place in churchyard or graveyard without the rites of the Church of England.—After the passing of this Act any relative, friend, or legal representative having the charge of or being responsible for the burial of a deceased person may give forty-eight hours' notice in writing, endorsed on the outside 'Notice of Burial,' to, or leave, or cause the same to be left at the usual place of abode of the rector, vicar, or other incumbent, or in his absence the officiating minister in charge of any parish or ecclesiastical district or place, or any person appointed by him to receive such notice, that it is intended that such deceased person shall be buried within the churchyard or graveyard of such parish or ecclesiastical district or place without the performance, in the manner prescribed by law, of the service for the burial of the dead according to the rites of the Church of England, and after receiving such notice no rector, vicar, incumbent, or officiating minister shall be liable to any censure or penalty, ecclesiastical or civil, for permitting any such burial as aforesaid. Such notice shall be in writing, plainly signed with the name and stating the address of the person giving it, and shall be in the form or to the effect of Schedule A annexed to this Act.

"The word 'graveyard' in this Act shall include the burial-ground or cemetery vested in any burial board, and provided under any Act relating to the burial of the dead, in which the parishioners or inhabitants of any parish or ecclesiastical district have rights of burial; and in the case of any such burial-ground or cemetery, if a chaplain is appointed to perform the burial service of the Church of England therein, notice under this Act shall be addressed to such chaplain, but the same shall be given to or left at the office of the clerk of the burial board, if any, in whom any such burial-ground or cemetery may be vested: Provided also, that it shall be lawful for the proprietors or directors of any proprietary cemetery or burial-ground to make such bye-laws or regulations as may be necessary for enabling any burial to take place therein in accordance with the provisions of this Act, any enactment to the contrary notwithstanding.

"2.—*Paupers.*—Such notice in the case of any poor person deceased, whom the guardians of any parish or union are required or authorised by law to bury, may be given to the rector, vicar, or other incumbent in manner aforesaid, and also to the master of any workhouse in which such poor person may have died, or otherwise to the said guardians, by the husband, wife, or next of kin of such poor person, who, for the purposes of this Act, shall be deemed to be the person having the charge of the burial of such deceased poor person; and in any such case it shall be the duty of the said guardians to permit the body of such deceased person to be buried in the manner provided by this Act.

"3.—*Time of Burial to be stated, subject to variation.*—Such notice shall state the day and hour when such burial is proposed to take place, and in case the time so stated be inconvenient on account of some other service having been, previously to the receipt of such notice, appointed to take place in such churchyard or graveyard, or the church or chapel connected therewith, or on account of any bye-laws or regulations lawfully in force in any graveyard limiting the times at which burials may take place in such graveyard, the person receiving the notice shall, unless some other day or time shall be mutually arranged within twenty-four hours from the time of giving or leaving such notice, signify in writing, to be delivered to or left at the address or usual place of abode of the person from whom such notice has been received, or at the house where the deceased person is lying, at which hour of the day named in the notice, or (in case of burial in a churchyard, if such day shall be a Sunday, Good Friday, or Christmas Day) of the day next following, such burial shall take place; and it shall be lawful for the burial to take place, and it shall take place, at the hour so appointed or mutually arranged, and in other respects in accordance with the notice: Provided that, unless it shall be otherwise mutually arranged, the time of such burial shall be between the hours of 10 o'clock in the forenoon and 6 o'clock in the afternoon if the burial be between the 1st day of April and the 1st day of October, and between the hours of 10 o'clock in the forenoon and 3 o'clock in the afternoon if the burial be between the 1st day of October and the 1st day of April; provided also, that no such burial shall take place in any churchyard on Sunday, or on Good Friday, or Christmas Day, if any such day being proposed by the notice shall be objected to in writing for a reason assigned by the person receiving such notice.

"4.—*Burial to take place accordingly.*—When no such intimation of change of hour is sent to the person from whom the notice has been received, or left at the house where the deceased person is lying, the burial shall take place in accordance with and at the time specified in such notice.

"5.—*Regulations and fees.*—All regulations as to the position and making of the grave which would be in force in such churchyard or graveyard in the case of persons interred therein with the service of the Church of England shall be in force as to burials under this Act; and any person who, if the burial had taken place with the service of the Church of England, would have been entitled by law to receive any fee, shall be entitled, in case of a burial under this Act, to receive the like fee in respect thereof.

"6.—*Burial may be with or without religious service.*—At any burial under this Act all persons shall have free access to the churchyard or graveyard in which the same shall take place. The burial may take place, at the option of the person so having the charge of or being responsible for the same as aforesaid, either without any religious service or with such Christian and orderly religious service at the grave as such person shall think fit; and any person or persons who shall be thereunto invited, or be authorised by the person having the charge of or being responsible for such burial, may conduct such service or take part in any religious act thereat. The words 'Christian service' in this section shall include every religious service used by any Church, denomination, or person professing to be Christian.

"7.—*Burials to be conducted in a decent and orderly manner and without obstruction.*—All burials under this Act, whether with or without a religious service, shall be conducted in a decent and orderly manner; and every person guilty of any riotous, violent, or indecent behaviour at any burial under this Act, or wilfully obstructing such burial or any such service as aforesaid thereat, or who shall, in any such churchyard or graveyard as aforesaid deliver any address not being part of or incidental to a religious service permitted by this Act, and not otherwise permitted by any lawful authority, or who shall, under colour of any religious service or otherwise, in any such churchyard or graveyard, wilfully endeavour to bring into contempt or obloquy the Christian religion, or the belief or worship of any Church or denomination of Christians, or the members or any minister of any such Church or denomination, or any other person, shall be guilty of a misdemeanour.

"8.—*Powers for prevention of disorder.*—All powers and authorities now existing by law for the preservation of order, and for the prevention and punishment of disorderly behaviour in any churchyard or graveyard, may be exercised in any case of burial under this Act in the same manner and by the same persons as if the same had been a burial according to the rites of the Church of England.

"9.—*Act not to give right of burial where no previous right existed.*—Nothing in this Act shall authorise the burial of any person in any place where such person would have had no right of interment if this Act had not passed, or without performance of any express condition on which, by the terms of any trust-deed, any right of interment in any burial-ground vested in trustees under such trust-deed, not being the churchyard or graveyard, or part of the churchyard or graveyard, of the parish or ecclesiastical district in which the same is situate, may have been granted.

"10.—*Burials under Act to be registered.*—When any burial has taken place under this Act the person so having the charge of or being responsible for such burial as aforesaid

shall, on the day thereof, or the next day thereafter, transmit a certificate of such burial, in the form or to the effect of Schedule B annexed to this Act, to the rector, vicar, incumbent, or other officiating minister in charge of the parish or district in which the churchyard or graveyard is situate or to which it belongs, or, in the case of any burial-ground or cemetery vested in any burial board, to the person required by law to keep the register of burials in such burial-ground or cemetery, who shall thereupon enter such burial in the register of burials of such parish or district, or of such burial-ground or cemetery, and such entry shall form part thereof. Such entry, instead of stating by whom the ceremony of burial was performed shall state by whom the same has been certified under this Act. Any person who shall wilfully make any false statement in such certificate, and any rector, vicar, or minister, or other such person as aforesaid, receiving such certificate, who shall refuse or neglect duly to enter such burial in such register as aforesaid, shall be guilty of a misdemeanour.

"11.—*Order of Coroner or certificate of Registrar to be delivered to relative, &c., instead of to person who buries.*—Every order of a coroner or certificate of a registrar given under the provisions of Section 17 of the Births and Deaths Registration Act, 1874, shall, in the case of a burial under that Act, be delivered to the relative, friend, or legal representative of the deceased, having the charge of or being responsible for the burial, instead of being delivered to the person who buries or performs any funeral or religious service for the burial of the body of the deceased; and any person to whom such order or certificate shall have been given by the coroner or registrar who fails so to deliver or cause to be delivered the same shall be liable to a penalty not exceeding 40s., and any such relative, friend, or legal representative so having charge of or being responsible for the burial of the body of any person buried under this Act as aforesaid, as to which no order or certificate under the same section of the said Act shall have been delivered to him, shall, within seven days after the burial, give notice thereof in writing to the registrar, and if he fail so to do shall be liable to a penalty not exceeding £10.

"12.—*Liberty to use Burial Service of Church of England in Unconsecrated Ground.*—No minister in Holy Orders of the Church of England shall be subject to any censure or penalty for officiating with the service prescribed by law for the burial of the dead according to the rites of the said Church in any unconsecrated burial-ground or cemetery or part of a burial-ground or cemetery, or in any building thereon, in any case in which he might have lawfully used the same service if such burial-ground or cemetery or part of a burial-ground or cemetery had been consecrated. The relative, friend, or legal representative having charge of or being responsible for the burial of any deceased person who had a right of interment in any such unconsecrated ground vested in any burial board, or provided under any Act relating to the burial of the dead, shall be entitled, if he think fit, to have such burial performed therein according to the rites of the Church of England by any minister of the said Church who may be willing to perform the same.

"13.—*Relief of Clergy of Church of England from penalties in certain cases.*—From and after the passing of this Act, it shall be lawful for any minister in Holy Orders of the Church of England authorised to perform the burial service, in any case where the office for the burial of the dead according to the rites of the Church of England may not be used, and in any other case at the request of the relative, friend, or legal representative having the charge of or being responsible for the burial of the deceased, to use at the burial such service, consisting of prayers taken from the Book of Common Prayer and portions of Holy Scripture, as may be prescribed or approved of by the Ordinary, without being subject to any ecclesiastical or other censure or penalty.

"14.—*Saving as to Ministers of Church of England.*—Save as in this Act expressly provided as to ministers of the Church of England, nothing herein contained shall authorise or enable any such minister who shall not have become a declared member of any other Church or denomination, or have executed a deed of relinquishment under the Clerical Disabilities Act, 1870, to do any act which he would not by law have been authorised or enabled to do if this Act had not passed, or to exempt him from any censure or penalty in respect thereof.

"15.—*Application of Act.*—This Act shall extend to the Channel Islands, but shall not apply to Scotland or to Ireland.

"16.—*Short Title of Act.*—This Act may be cited as the Burial Laws Amendment Act, 1880.

"Schedules to which this Act refers.—Schedule A.—*Notice of Burial.*—I, _____, of _____, being the relative (or friend, or legal representative, as the case may be, describing the relation if a relative) having the charge of or being responsible for the burial of A B, of _____, who died at _____, in the parish of _____, on the _____ day of _____, do hereby give you notice that it is intended by me that the body of the said A B shall be buried within the [here describe the churchyard or graveyard in which the body is to be buried], on the _____ day of _____, at the hour of _____, without the performance in the manner prescribed by law of the service for the burial of the dead according to the rites of the Church of England, and I give this notice pursuant to the Burial Laws Amendment Act, 1880. To the Rector [or as the case may be] of _____.

"Schedule B.—I, _____, of _____, the person having the charge of [or being responsible for] the burial of the deceased, do hereby certify that on the _____ day of _____, A B, of _____, aged _____, was buried in the churchyard [or graveyard] of the parish [or district] of _____. To the Rector [or as the case may be] of _____.

MR. KIMBALL AND CHURCH-DEBTS IN AMERICA.

[FROM AN OCCASIONAL CORRESPONDENT.]

A RECENT development in the free religious life of America has taken the direction of financial honesty in the Churches, or church-debt paying. Mr. Edward Kimball has been divinely used as the leader in this movement. His name is so intimately associated with another name well known on both sides of the salt water—that of Mr. Moody—that I venture on a digression.

Twenty-five years ago Mr. Kimball was in business in Boston. At that time, up on the hills of Northfield (a small town in Massachusetts, whose farmers wrestle painfully with a harsh climate and a rocky soil), there

was a lad of seventeen years living with his widowed mother. He was an uncouth, chuckle-headed boy, with a strong will and a great fondness for having his own way. One Thanksgiving-day his uncle (a retail shoe merchant in Boston) visited the old homestead. The lad, with a bluntness quite his own, said to him, "Uncle Samuel, I wish you would give me a place in your store." The uncle, a very quiet man, made little reply, but he conferred with one of the family, who said, "Oh, I guess you don't want him in Boston. Dwight is too fond of having his own way." Without giving him a definite answer (at which the resolute lad was not a little vexed), the uncle returned to Boston. Shortly after, as he was in his store on a very rainy morning, in came the nephew, fresh from the country, coat-collar turned up, and with his head very much on one side in consequence of a boil on his neck, or, rather, on the place where his neck would have been. "Well, Dwight, what brings you here?" "Oh, I've come to get a place in a store." But, after a week's effort, he found no place. At last the uncle said, "Dwight, I will give you a place in my store on these conditions—you are to do my business just in the way that I want it done, not in the way that you think it should be done; I am to know how you spend your evenings; and you are to attend constantly the Mount Vernon Church (of which the uncle was a member) and Sunday-school. Now, you may take a day to think about it." At once the lad said—"I don't want any time to think about it. I'll promise."

So, on the next Sunday, the country lad presented himself at the school. The Superintendent, Mr. Julius A. Palmer (a brother of Ray Palmer, D.D., author of the immortal hymn, "My faith looks up to thee") led the boy to Mr. Kimball, and said, "This lad tells me that he is the nephew of our brother H. I would like to put him in your class." The teacher welcomed him, and seated him beside himself. The class were reading the lesson in John's gospel. Mr. Kimball said to the lad (handing him a Bible), "We shall be glad to have you read with us." The boy took the book and opened it in the middle, then turned back to Genesis and looked along through the book. The other boys were amused, and showed it, but not unkindly. The teacher checked them with a look, but without speaking, and, at the same time, talking the meanwhile, he quietly exchanged Bibles with the boy, handing to him his own Bible, open at the place. The boy, though ignorant and blundering, was not blind. He had seen the whole thing. He afterwards said, "If it had not been for the teacher I could not have gone there again. But I thought, 'If he stands by me I will stand by him.'"

After a short time the teacher thought that he would call on his new scholar and talk with him about his soul. When he reached the door the thought came to him, "Had I better go in? Will it not be awkward for him? The boys will say, 'Who was that?' He will say, 'That was my Sunday-school teacher.' Then they will say, 'Oh, he wants to make a Christian of you, don't he?' Thus Satan sought to turn him from the present duty, but in vain. He found the boy at the rear-counter and talked with him. This interview, with the influence of the church and Sunday-school, soon resulted in his conversion. Presently the lad proposed to join the church, but he really gave such scanty evidence of an intelligent faith in Christ that he was, in all kindness, advised to wait somewhat longer, and on his second application he was received "in view of his evident sincerity and earnest desire to be a Christian, although he was still unable to give any intelligent reason for hoping that he had given his heart to Christ." His teacher adds, in a published letter, "I can truly say (and in saying it I magnify the infinite grace of God as bestowed upon him) that I have seen few persons whose minds were spiritually darker than was his when he came into my Sunday-school class, and I think the committee of the Mount Vernon Church seldom meet an applicant for membership who seemed more unlikely ever to become a Christian of clear and decided views of Gospel truth, still less to fill any sphere of public or extended usefulness."

After joining the church the lad continued to attend the school and the Friday evening prayer meetings, and a few times he offered prayer in the meetings when especially called upon. In the Sunday-school he was quiet, attentive, earnest, trying to learn. The marked feature of his religious life was that he took the Bible as meaning just what it says; it was a real book to him. All its characters were real, live men and women; he expressed himself not in the conventional, unmeaning phrases, but in his own natural, homely, but always meaning language. Thus, after a talk about Moses, his leadership and force, the lad asked, "Mr. Kimball, don't you think that Moses was smart?"

Meanwhile, in his business the boy was assiduous. He threw his whole soul into it. When he got hold of a customer he was determined that the customer should be pleased, and the customer, seeing how anxious the boy was to please him, was equally desirous to be pleased. So in time he sold more goods than the boys who had had much more experience.

After a year and a-half he said to his teacher, with his usual abruptness, "I'm going to Chicago." "Why? What are you going there for?" "Got a better place." So to Chicago he went, and there became a very successful "drummer," as a person is called who goes out to look up trade and to bring in customers. But he also was affected by the religious activity of Chicago, which is as marked as its worldly enterprise. He began to work in the Sunday-school; but soon he said, with a clear view of his own fitness, "I do not know enough to teach, but I can bring in scholars." He developed a wonderful genius for this work, gathering in each Sunday two, five, a dozen ragged urchins. At last somehow he began a mission Sunday-school on his own account, and though it was still almost impossible for him to read the Bible aloud intelligibly, yet he had such a mastery over his school that experienced and cultured Sunday-school men came from a distance to see him

manage his motley crowd. It was about this time that he heard a person (I think an Englishman) say, "It has never yet been shown how much God will do through a man who is wholly given up to His service." At once he said: "Is that all? He did not say that it must be a smart man, an educated man. If what God wants is a man wholly given up to His service, here I am." The rest of Mr. Moody's life is a part of history.

In the meantime, Mr. Kimball had engaged in business in New York, and subsequently in Chicago, as a manufacturer of school and church furniture. But he made time on Sundays and of evenings to work for the salvation of souls. While visiting San Francisco on business he found a little church, much discouraged, with which he laboured for several months, seeing fifty or more converted. Subsequently he laboured with another feeble church with similar results. Both of these churches were burdened with debt, and their condition weighed heavily upon him. Late on a Saturday evening he went to the pastor of one of these churches and said, "I was to preach in Oakland to-morrow, but I want you to fill my place there while I stay here and raise the debt." The pastor gasped an expression of amazed incredulity, but at last consented. On Sunday morning Mr. Kimball went to the little church, and said to a few of the brethren, "I am going to raise that debt this morning." They said, "Brother, you have done a glorious work among us labouring for souls. Now, don't spoil it all by talking about money." He said, "It is now 11 o'clock; by 12.30 the debt will be raised. I only ask that you will not openly oppose the effort." The debt was raised with some minutes to spare. This was the beginning of one of the most important religious movements of our time. During the week following, Mr. Kimball's thoughts took this turn: "God says that every valley shall be exalted, and every mountain and hill shall be made low. God puts the mountains first because they are the largest. It was only a small hill that was levelled last Sunday. It was an easy task. There were fifty of the people whom I had led to Christ, and who would do almost anything for me. But where is the mountain? What is the largest and most threatening church-debt on the Pacific Coast? It is that of the First Congregational Church (Dr. A. L. Stone). Then that must come next." So he went to the treasurer of that church, and asked, "How much is your debt?" "We don't like to tell any one outside for fear of frightening them away from the church." "Well, no matter, how much is it?" "It is 75,000 dols. (£15,000)." "Well, that debt must be raised." The treasurer stared as one would look at a maniac. On the next Sunday this debt was raised, and also the debt on the other feeble church with which Mr. Kimball had laboured. On the following Sunday a debt of 18,000 dols. was removed from another church, making 118,000 dols. of debts removed in three Sundays. This was in February and March, 1877, when the depression in America was about at its worst, and when business in California was probably more depressed than anywhere else in the country. Shortly thirteen churches in San Francisco and the vicinity were freed. For a while Mr. Kimball continued his ordinary business on the week days, but he gradually became convinced that the two interfered with each other, and he abandoned all else to devote himself to the peculiar work to which God had manifestly called him. At this time church debts were nearly universal. During the flush times from 1861 to 1873, many of the churches had built ambitious houses, at inflation prices, on credit. While business was good the interest on mortgage and floating debt was easily paid; but with the reverses, while everything else shrank, debts did not shrink. The interest became a very heavy load, growing more burdensome each year as the enthusiasm of a new movement waned. In some instances the houses passed into the hands of the mortgagees. In a few cases the building was sold under the first mortgage—the holders of the second and third mortgages getting nothing—and the property was bought in for the church, with a new legal status, and often under a new name.

As a fair, and probably favourable example, take the Baptist Churches of Philadelphia. A year or so ago, of fifty-five churches, thirty-five had debts all the way up to 45,000 dollars (£9,000), amounting in all to 250,000 dollars (£50,000). The second Presbyterian Church, in whose old house Whitefield preached in the olden time, had probably the largest debt in the city—80,000 dollars (£16,000).

Mr. Kimball has laboured in all with nearly 150 churches, and has removed debts amounting to from three to four million dollars. In Philadelphia and the immediate vicinity from 400,000 to 500,000 dollars of debts have been removed by his labours. And the inspiration thus created, the enlargement of the sense of the possible, has aroused many Churches which he has not visited to emancipate themselves. There has been called into being a spirit of financial honesty, a zeal for the honour of the Lamb's Bride, which is taking the place of the low standards that threatened us.

When we heard of Mr. Kimball on the Pacific Coast, and in Colorado, and in Chicago, we had a feeling of perplexity mingled with incredulity. Was there any legerdemain about it? Did he conjure up the money in some mysterious way? Was there behind him some eccentric publicity-hating millionaire who delighted in immense but anonymous beneficence? Or did Mr. Kimball's secret lie in creating an enthusiasm which made the people madly subscribe sums which they could never pay? But those who came into contact with him, or who were present when he attacked the debt of a church, found that all was very simple; here was a man of clear mind, of unusual common sense of great exactness in financial matters, of boundless faith, of large courage, of unconquerable perseverance, of unhesitating leadership. He believes absolutely in God and in His Word; and he so enkindles like faith

in others that they are eager to take God at His word, and to assume large burdens and to make large sacrifices.

While Mr. Kimball is by no means destitute of imagination, yet he believes in arithmetic. If there is a debt of 100,000 dols., it can only be removed by the payment of one hundred thousand dollars. And there must be a valid promise to pay these dollars before he will regard the debt as even on the way to removal.

But he believes in God, and in what God will do for His people through His people. Whatever is demanded for the cause of God can be done; it will be done, if the people of God are not wanting. He believes that God is just as able to do a large and complete work for His people as a small and partial work, as able and a great deal more willing. Hence he will never engage in any attempt to raise part of a debt, or to leave the house in an incomplete and unfinished condition. It is a great error to suppose that Mr. Kimball excites the people to undertakings which they cannot perform, and which result in reaction and non-fulfilment. The pledges are redeemed with remarkable promptness. The average of the payments is far within the assigned limit of time.

And, best of all, his exposition of Scripture, his example of faith in the living God, the exercise of self-sacrifice to which he calls the people, result in great spiritual blessings. The churches that have put forth these efforts are often blessed with revivals, in which naturally those who led in the sacrifice share most largely in the rejoicing.

All this movement, in which God has been honoured, is one of the products of freedom, of the sense of individual responsibility to God, of faith in God, which are the natural result of the voluntary principle.

August 27, 1880.

NEW-ENGLANDER.

FROM KINGSTON TO OXFORD BY STEAM-BOAT.

[BY A ROVING CONTRIBUTOR.]

SOME years ago, when commencing a tour in Holland, I greatly astonished a Rotterdam hotel-keeper by telling him that my companion and I intended to travel to our first point of destination not by railway, but by *Trekschuit*, or, as we should call it, canal barge. It was in vain we told him that we were not in a hurry; that we were tired and lazy; that we wished to see how the Dutch country folks travelled, and to get a sight of the villages from the water-roads, instead of from the railways. Such a taste was altogether incomprehensible to him, and I believe he thought he had a couple of lunatics among his guests. However, we carried our plan into execution notwithstanding, and for the first day really enjoyed the novel, dreamy life we led, and the sights we saw, as we were drawn along by horses at the rate of some four miles an hour—stoppages not included. On the second day, I must admit, our sense of enjoyment considerably abated, and at the day's end we acknowledged that, while the trip had been a success, we had had enough of *Trekschuit* travelling for some time to come.

I have been reminded of this incident by another water-trip, to me quite as novel, and one which some travelling people would perhaps think as little interesting, or at least almost as slow, as canal travelling in Holland. How many of the 4,000,000 of people living in London know anything more of London's great river, the Thames, than what they have seen of it in steaming from London-bridge to Gravesend, or in the other direction to Kew, Richmond, or Hampton Court? The *élite* of the boating fraternity know the river well right up to Oxford, and not a few excursionists are familiar with the beauties of Cliefden, of Cookham, of Marlow, and of Henley; but how few have taken the whole trip, or wished to take it? It is true that the facilities for doing so have been but scanty and uncertain, and it is not everybody—especially among the fair sex—who has nerve enough to trust in the safety of rowing-boats, and to incur the risks of weirs, locks, and eddies. The "Thames and Isis Steamboat Company" has, however, supplied the means of enjoying an upper-Thames river trip, of which the most timid, as well as the most comfort-loving people, may avail themselves, and if the season were not approaching its close, I should advise those who can do so to avail themselves of the opportunity of seeing some of the most charming river-scenery to be found in this part of the kingdom, and of recreating themselves in a fashion which has about it something of the charm of novelty. But it is a trip that will keep, and a short sketch may lead some of your travelling readers to take a note of it for one of their next year's outings. The *Thames* is a saloon steamer, some 95 feet long and 14 broad, and drawing but 18 inches of water; though twice that depth is needed for the action of her propellers. Her tonnage is 48, and she is registered for 186 passengers; though with less than half that number on board there seemed to be quite enough for comfort. As in dry weather the water becomes very shallow, and the stream in many places is both narrow and winding, and there are 29 locks to pass through, it is really in its way quite a feat in navigation to get such a vessel safely to Oxford, and requires the utmost watchfulness on the part of the captain and her small crew.

The vessel starts at 11.45 on a Monday morning, from Kingston-bridge; halts for the night, between five and six, at Windsor; on Tuesday proceeds to Caversham, near Reading; and on Wednesday reaches Oxford at six—that is, if time can be kept, but delays at the locks make it impossible to guarantee punctuality. Then on Thursday morning the return voyage commences, and as it is with, instead of against, the stream, two days suffice; and, halting at Henley on Thursday night, the voyager may be at his home in London on Friday night. Those who cannot start on Monday, or who wish to shorten the time and diminish the cost of the trip, go down by rail to Oxford, and return by the vessel; but

it is a peculiarity of the journey that as you are never very far from a railway—railway bridges being almost as numerous as the other bridges—you can come on board the vessel at numerous places, and, if you like, can keep up what the Americans call your "connections" by getting and despatching letters and telegrams. While all around you is profoundly quiet and rural, you are practically but a little removed from the whirl and turmoil of the great city, to which you can, if you are so minded, speedily hurry back. That would, I am aware, be to many a distracting, rather than a soothing thought; but lovers of London, such as Dr. Johnson and Charles Lamb would, I suspect, derive pleasure from it. I should add that passengers can have a good lunch on board, and that, if they take care to inquire previously about the hotels at the stopping-places, they are not likely to have much difficulty in obtaining sleeping accommodation for the night.

The first day's voyage does not present any striking features until near its close; the chief objects of interest being the various fishing, boating, and picnic parties; with the tents of camping-out young fellows, and the white umbrellas of artists—professional and amateur. And the steam-launches! I had no idea how they swarmed in this part of the river until I saw them darting hither and thither—some mere cockle-shells, which looked dangerous to the occupants, and others large enough to terrify, if not endanger, the occupants of small boats, who may well cry out at what, under some circumstances, must be an intolerable nuisance.

Here and there, throughout the day, we caught sight of charming bits of colour, of quaint old churches and bridges, of cosy villas and of quiet nooks which suggested nothing but dreamy restfulness. Then we shot by spots memorable in biography or history—St. Anne's Hill, associated with Charles James Fox; Laleham, where Dr. Arnold laboured for ten years before he went to Rugby; Cooper's Hill, the scene of Denham's famous descriptive poem, with Runnymede and Magna Charta Island. The Home Park, at Windsor, and the Castle come as a climax of the day's pleasure, and as the boat winds round a large part of the park the passenger gets, perhaps, a better idea of its size and beauty than he ever had before. And it surely has never looked greener, as regards either grass or foliage, than it does now!

Before starting on the second day we were able to enjoy once more the ever-welcome view from the Terrace at Windsor, and this morning the weather was beautiful, and the prospect of a grand day for the river most exhilarating. As the steamer left Windsor bridge and wound its way along with seeming slowness, I thought I had never seen a more impressive architectural group than Windsor Castle presented, with its irregular outline, its great extent, its variety of colour—all belted with foliage and backed with a blue sky, flecked with clouds of brilliant whiteness. Soon, however, we are in Boveney Lock, and at Surley Hall, the goal of struggling Etonians, and the delight of boating men and anglers. Here is Monkey Island, where Sir J. Reynolds' monkey pictures are now not more thought of than the king for whom they were painted, and the church of the famous Vicar of Bray. And now we approach the elegant villas at Maidenhead, and the gloriously wooded heights of Cliefden, and then picturesque Cookham, so familiar to picnic and boating parties. Then the country grows flat again, and we are more than content to lunch.

Presently admiration is again excited by Marlow Woods and church, Bisham church and abbey, and Medmenham Abbey; and now the water grows shallower, and we frequently grind the bottom, and the passage of the locks requires increasing care. Now we are at Henley, with its fine straight reach, which has made the well-known regatta so famous, and to multitudes so enjoyable. The neighborhood all around is beautiful, undulating and richly wooded, and with many handsome houses dotted about. Then there are Ship-lake and Wargrave and Sonning; at which last-named place Sydney Smith wrote those vivacious and courageous pieces of controversial writing, Peter Plymley's letters.

But now Caversham is at hand, and the chimneys of Huntley and Palmer, one of the world's biscuit-makers, tell that Reading is close by, and there we halt for the night, after a day refreshing alike to body and to mind. I must not stay to describe the spots and objects of interest passed on the third day—Maple-Durham, Pangbourne, Whitechurch, Goring, Wallingford, and Abingdon. The scenery was not equal to that of the day previous, the country being flatter and the foliage less striking; but the day had its specialities, nevertheless. For now the water was so low, and the channel so narrow, that at Benson Lock we fairly stuck fast, and had to implore the lock-master to give us "a lock-full of water" to float our vessel. Grave doubts were now entertained as to the possibility of reaching Oxford; but matters improved after awhile, though in the last lock of all—Ilffley, near Oxford—it seemed for some time that we must disembark. By shifting our (live) cargo to the head of the boat, and by pushing and pulling, we were at length safely through, and in a few minutes the voyage was at an end. Strange to say, notwithstanding the lowness of the water, there was so little space in getting under some of the later bridges that the passengers had to kneel, or lie down, on the deck, to avoid a collision with the bridge above, and even the wheel and side-irons of the vessel had to be removed! The scenes on these occasions were most laughable, and the laughter indulged in was both loud and long.

Not many of the passengers returned to Kingston by river; another batch, however, taking their place at Oxford. We preferred remaining in that city, to look at the new college and university buildings erected since our last visit, and notably Keble College—of which much more is to be said than can be appended to an already lengthy sketch.

MR. G. T. CONGREVE ON CONSUMPTION, AND ALL DISEASES OF THE CHEST AND LUNGS.

Post Free for Five Stamps. Write to
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READ THE FOLLOWING
EDITORIAL ARTICLE
FROM
THE CHRISTIAN AGE
EDITED BY JOHN LOBB, ESQ., F.R.G.S.,
DATED JULY 7, 1880.

"CONSUMPTION."

"Of all the diseases affecting the human frame, we know of none so terrible, so insidious, so painful to friends of the sufferer as this. Little has been done by medical science except to palliate urgent symptoms, and for a time to render life more tolerable. Even as regards the palliative treatment scarcely two physicians have agreed. On one point, however, there has been an almost universal concurrence—that an established case of phthisis is not capable of cure. It might have been well said of consumption, what Dr. Armstrong said of the pestilence of olden times:

The salutary art
Was mute, and started at the dire disease
In fearful whispers, hopeless omens gave.

The patient, quivering with the nervous excitement that a stethoscopic examination produced, not unfrequently has been coolly told 'the apex of the lung is diseased,' or 'You have a cavity in one lung—there is little hope for you.'"

HOPE OF A NEW ERA.

"Hope was given of a new era in medical science when Mr. Congreve, of Coombe Lodge, Peckham, thirty years ago declared in the first edition of his pamphlet that CONSUMPTION IS CURABLE, and that by simple means. He wrote then:—

"I do hold it possible to stop the progress of decay, to prevent the formation of tubercles, to separate the morbid deposits already existing in the lungs, and convey the matter from the system, to heal the ulcerated surfaces, to cicatrize their edges, and obliterate the seat of decay, to subdue the hectic fever, to soothe the nervous irritation, to assist the digestive functions, and impart a healthful quality to the blood."

IMITATORS.

"Since then many imitators of his practice have arisen, and scarcely a year has passed without some new remedy being launched upon the world—such as medicated baths, preparations of cod liver oil, painting with iodine, inhalations, without number, phosphorus, hypophosphites, &c., &c. Homoeopath and allopath have struggled for ascendancy. For a time each vaunted remedy has met with advocates, and been adopted in the practice of many, but, in the end, has signally failed. And thus, with many diversities of opinion, physicians prescribe this or that as symptoms indicate, while the patient, like a ship on the ocean divested of its rudder, and without compass or anchor, is drifted hither and thither."

MR. CONGREVE'S SUCCESS.

"Amidst all this Mr. Congreve has steadily held on his way. His success has been proved in a vast number of cases, some of which had resisted all other means. Patients come specially and visit him from the most distant parts of England, and even from the North of Scotland, Ireland, and Wales. His correspondence also, is immense. His little book may be had for five stamps, posted free. It contains a tabulated form of questions for guidance of patients who are unable to come to him, and the necessity for a personal interview is thus superseded."

MEDICINE FOR THE POOR.

"We are glad to say that the poor have always met with kind consideration at Mr. Congreve's hands, although we believe his treatment to be in no case costly. We have seen grateful letters from Christian ministers implying this, and believe that in all sincerity of heart Mr. Congreve has written the following in the first chapter of his book:—

"I have sometimes thought that the amelioration of the woes of mankind is one of the noblest ends to which science can minister. Be it my lot to soothe, in some humble measure, the sufferings of my fellow-creatures, and in the testimony of an approving conscience, I shall consider myself amply repaid."

TESTIMONY OF MINISTERS.

"Ministers of all denominations have testified to benefits received by members of their churches and congregations, Mr. Spurgeon among the rest. The following is that of the editor of the *Irish Baptist Magazine*:

"The statements of this pamphlet are simply wonderful. They may be depended upon, as Mr. Congreve is a thoroughly Christian man, and an active worker and liberal supporter of one of our churches in London. To the many who suffer from pulmonary disorders in our damp climate, we respectfully urge them to read from themselves, or write to Mr. Congreve. The reading this little work will lead to the conclusion that he is a benefactor indeed."

"We have much pleasure also, from our own personal knowledge of Mr. Congreve, in speaking of him, as not only deserving the confidence of every consumptive patient; but also as an earnest Christian worker, much respected in the denomination of which he is a member, and an ardent lover and promoter of Sunday-schools."

NOTICE.—The general times for consultation at COOMBE LODGE are TUESDAY, THURSDAY, and SATURDAY MORNINGS; but through the present month, SEPTEMBER, they will be TUESDAY and THURSDAY ONLY.

OBSERVE.—There is no absolute necessity for a personal interview. In a large number of cases the treatment is carried on by correspondence. For the help of such patients, Mr. Congreve has a form of TABULATED QUESTIONS. (See the book.)

MR. CONGREVE begs to announce that his son-in-law, J. A. BROWN, M.R.C.S., L.S.A., is now associated with him.

Brixton Independent Church.

THE above Church will be RE-OPENED (after repairs) on SUNDAY, SEPTEMBER 19th.
The Rev. BALDWIN BROWN, B.A., will preach, morning at 11.
"The Theme of the Evangelic Ministry." Evening at 6.30, "The Influence of the Pulpit on our Times."
Collections will be made to defray the expenses of the repairs.

Social Science Congress, Edinburgh.

OCTOBER 6TH TO 13TH.

PRESIDENT—The Right Honourable LORD REAY, D.C.L. Presidents of Departments—1. Jurisprudence—The Right Hon. the LORD ADVOCATE. 2. Education—The Right Hon. LORD BALFOUR OF BURLEIGH. 3. Health—JOHN BEDDOE, Esq., M.D., F.R.S. 4. Economy—Sir UGHTRED J. KAY SHUTTLEWORTH, Bart. 5. Art—Professor W. B. RICHMOND.

Information as to the reading of papers, which should be sent to the Assistant-Secretary on or before the 20th September, and other particulars, may be had at the Offices, 1, Adam-street, Adelphi, W.C., and City Chambers, Edinburgh.

J. L. CLIFFORD SMITH, Assistant-Secretary.
1, Adam-street, W.C.

Amersham Hall School, Caversham, Oxon, near Reading.

HEAD MASTER:

ALFRED S. WEST, M.A., Camb. and Lond.: Trin. Coll., Camb., and Fellow of Univ. Coll., Lond.: Gold Medalist of the University of London: late Examiner in the Moral Sciences Tripos in the Univ. of Cambridge, and eight other masters, five of whom are resident.
The next term will commence on TUESDAY, SEPTEMBER 21st.
Particulars may be obtained on application to the Head Master.

MUDIE'S SELECT LIBRARY.

CHEAP AND SCARCE BOOKS.—NOTICE.

A New Edition of MUDIE'S CLEARANCE CATALOGUE of Surplus Copies of Recent Books withdrawn from the Library for sale at greatly reduced prices is now ready for delivery. This Catalogue comprises more than Three Thousand Works in History, Biography, Religion, Philosophy, Travel and Adventure, and the Higher Class of Fiction, and is especially commended to the attention of Librarians and Secretaries of Public Institutions and other large purchasers of Modern Books.

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Being without sugar, spice, or other admixture, it suits all palates, keeps better in all climates, and is four times the strength of cocoas thickened yet weakened with starch, &c., and is REALITY CHEAPER than such Mixtures.
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CONTENTS OF No. XXXVIII.

LEADING ARTICLES:—	PAGE
The Primate's Charge	939
The Burial Laws Amendment Act	939
Mr. Tuke on the Irish Land Question	946
Parliamentary Obstruction	947
M. de Freycinet and M. Gambetta	947
CORRESPONDENCE:—	PAGE
The Burials Bill	940
The Jubilee of the Congregational Union	941
LITERATURE:—	PAGE
Dr. Smith's Dictionary of Christian Biography	941
The "Blue Laws" of Connecticut	942
Mr. Jefferies' New Idyll	942
MISCELLANEOUS:—	PAGE
Text of the New Burials Act	943
The Act in Operation	943
Liberation Society and the Act	940
Mr. White on the Condition of Spiritual Power	949
From Kingston to Oxford by Steamboat	945
Mr. Kimball and Church Debts in America	944
Hackney College	951
Presentation at Brecon College	951
Irish Evangelical Society	952
Epitome of News	952
Gleanings	954
Miscellaneous	953
News of the Free Churches	954

THE

Nonconformist and Independent.

(Combining the Patriot, Nonconformist, and English Independent.)

THURSDAY, SEPTEMBER 16, 1880.

MR. TUKE ON THE IRISH LAND QUESTION.

THE pamphlet* in which Mr. JAMES H. TUKE related his experiences in Donegal and Connaught during the spring of this year has a permanent value, altogether irrespective of the light it shed on the special and, we hope, passing emergency with which he was more immediately concerned. In truth it is on prospective legislation that the testimony of this experienced and disinterested witness has its most practical bearing; and all legislators, whether elected or hereditary, who wish to be guided in their votes by a conscientious judgment on the actual facts of the question before them, would do well to devote a considerable portion of the winter to a study of Mr. Tuke's opinions, and a verification of the grounds on which they rest. For if Mr. Tuke is right, there is surely no question of politics on which the mythopœic faculty of party spirit has constructed such a system of illusion. The idea prevailing in many circles, if we may judge by ordinary conversations, is that Ireland is a lawless, God-forsaken land, where pauperism, propa-

* This shilling pamphlet, which is published by Mr. Ridgway, Piccadilly, has, we are glad to observe, reached a third edition.

gated by idleness, shows energy only in the form of assassination.

But the actual condition of that unfortunate country, as exhibited in the sober pages of Mr. TUKE, is something very different. It is amazing to be told that the "small amount of pauperism in Ireland, when compared with England, is very remarkable." But the figures for the year 1878—by no means an unusually favourable one—prove that pauperism in Ireland is not half what it is in England, in proportion to the population, and is even twelve per cent. less than in Scotland. Again, the low statistics of crime, other than agrarian, in the sister island, are well known to students of the subject. Nor can the Irish be fairly charged with laziness or thriftlessness, when they get a fair chance to work and save. Thus, in visiting the Belbek china works established now for some twenty years, Mr. Tuke found the enterprising proprietors entirely satisfied both with the skill and the steady industry of the workpeople gathered from the neighbourhood. Again, the embroidered handkerchiefs and worked frillings for babies' frocks that form a considerable item in the trade of Belfast, are achieved at wages practically amounting to a penny a day, by women working in their own hovels, amid "smoke, dirt, semi-darkness, cows, hens, men, and children, in a space of twelve feet by fifteen, or eighteen feet. As to thrift, the existing bank deposits, regarded by their owners almost as a sacred fund, scarcely to be touched even under the pressure of starvation, are a sufficient proof that the Irish character cannot be wholly without that quality, whatever may be the causes there are to neutralise its operation. In an article contributed to the August number of the *Nineteenth Century*, Mr. Tuke has given several remarkable instances of the vigour with which Irish thrift may be inspired by the prospect of acquiring land. It is impossible, indeed, to dispute the prevalence of abject poverty in many parts of Ireland, but our author assures us that it "does not affect more than one half the population, while a large portion of the country is well to do and contented, and greatly increasing in wealth and population."

How, then, are we to account for the mythical Ireland pictured by party spirit, or for the actual facts of suffering and destitution which are, unfortunately, indisputable? The real state of the case is best put in the form of a few propositions based partly on notorious history, and partly on facts indicated by Mr. TUKE. In the first place, the English policy, cruelly pursued up to a recent period, discouraged every form of Irish industrial enterprise that could, by any possibility, compete with supposed English interests. The resulting destruction of manufactures and centralising industries necessarily drove the people on to the land. But the special form of Irish tenancy which shows thousands of squatters huddled in the same small hovels with cows, pigs, and poultry, amidst vast stretches of half-cultivated bog, is owing to other reasons. The system of land holdings has never reached the English stage. It stands half-way between the system of communal division on the one hand, and artificial landlordism on the other. The rights of ownership have been concentrated by conquest in a few hands; but the duties of property have scarcely received any development at all. Every tenant is left to shift for himself just as if he had received from his tribe a patch of common land, and had been told to make the best of it. The almost universal practice of Irish landlords, says Mr. TUKE, is "to let to the tenant the mere land, leaving to him the erection of buildings and fences, the drainage and reclamation, and everything that is needful to convert it into a farm." "The relation of tenant to landlord is the very reverse of that which obtains in England."

Now this system might work well enough if the rents were low and the tenure secure; but where landlords are as a rule anxious to get the utmost possible from their land, and where they insist upon the right of eviction, it stands to common sense that such a system is ruinous. Instances are rare in which the tenant invests sufficient in his farm even to make necessary the employment of other labour than his own. Few, therefore, can live at all, unless they can get hold of a little bit of land for their own hovel, and potato-garden. One result is such pictures of misery as Mr. TUKE declares he can hardly bring himself to describe. Rough stonedwellings, without any article of furniture except a bedstead and little cradle; turf cabins, indistinguishable to the unskilled eye from the surrounding bog, with no window except a chimney, no chair or table, only a bedstead, covered with a little ragged coverlet; a hole scooped out of the bog, nearly three feet below the surface, and not more than six feet square—no door, no chimney—the rain finding its way into the hut through the only opening, about three feet high, which gave egress both to the smoke and the old man and woman whom the place served as a lair,—

such are specimens of the habitations to which English government of Ireland has consigned the people in this age of science and philanthropy.

But these dens, such as they are, represent to the unfortunate people their only hold on God's earth. It is not wonderful, therefore, that they should be loth to give access to process-servers with notices of ejectment. Here is an estate purchased some years ago by a mere speculator, who sent down a valuer for the purpose of raising the rents to the highest point. This was done without any regard to the improvements or reclamations of the tenants. The rents having been thus raised, the estate was again sold at a large profit. The new landlord must necessarily keep the rents up to the highest point, to make sure of interest on his money. Rack-rented tenants, meantime, grow poorer and poorer, until successive bad harvests plunge them into absolute destitution. No rents having been paid for some time, processes for ejectment are at last threatened. It is no wonder that the tenants in their turn should also take to threatening. It is their labour, or the labour of their fathers, that has given the land all the value it possesses. The law, or the custom of the country, is not the English practice, which conveys land with all its responsibilities, as well as privileges, to the landlord; it is that hybrid mixture of ancient law and modern civilisation which apportions to the tenant a tract of bog, bids him make the most of it, and then appropriates all the result of his labour to a stranger. It is ridiculous to affect amazement or indignation at the natural refusal of human nature to put up with such a state of things.

On the other hand, the condition of Ireland is not without hopeful signs. Where landlords are residents, and take upon themselves all the responsibilities usually associated with the English idea of the position, rents are for the most part readily paid, and a good feeling exists. Still, the irritation engendered by cases of wrong, such as that just described, does too often beget unreasoning anger, involving in one condemnation both good landlords and bad. The line of reform needed is obvious, though its details must needs prove exceedingly perplexing. It is too late now to attempt to introduce the English system into Ireland. Since Irish landlords have for the most part persistently refused to accept the responsibilities with the privileges of proprietorship, they must needs concede to tenants such fixity of tenure as shall secure to industry and thrift their due reward. Sufficient facilities must be offered for the purchase of holdings by enterprising tenants. Emigration in some cases should be fostered. With such reforms new openings would, perhaps, be offered for the employment of English capital in Irish manufactures. Thus, while none of this generation may live to see the day, a brighter destiny may at last be ensured to that long-suffering land.

PARLIAMENTARY OBSTRUCTION.

Now that the hurly-burly is done, that the Third and the Fourth Parties have played their last card for the Session of 1880, and that the firmness of the Ministry has triumphed over the most miserable tactics of obstruction against which a Government ever had to contend, the time is come when we can quietly look back and inquire who is to blame for proceedings which have almost become a scandal to the nation, and also to consider whether it is not possible to devise some remedy for a state of things which, if continued, might make Parliamentary Government a farce. It would be foolish to pretend that such occurrences are speedily forgotten, or that they are among the necessary incidents in the history of free assemblies. Our Parliamentary history dates back for centuries. It records the history of many a desperate struggle when men's passions were roused, and the tactics to which they resorted were not always the most scrupulous; but we undertake to say there has been nothing in the most violent times which can fairly be compared with the conduct of the few men who, during the last Session, sought to overbear the will of the majority, and to reduce it to a condition of utter impotence by wanton abuse of the forms of the House. We could have made great allowance for persistent and protracted opposition to measures which were particularly obnoxious, but which there was no possibility of defeating in the lobby. A minority might, under such circumstances naturally wish to put their views before Parliament and the country; and though the delay might be vexatious, still considerable latitude is to be allowed to those who are struggling against overwhelming odds, and indulgence ought to be shown so long as the discussion is fair and intelligent. It is not anything of this kind of which we complain in the proceedings of the last Session, but the determination that no business of any kind should be done, which was early manifested by Lord RANDOLPH CHURCHILL and his companions.

Mr. PARNELL and his friends were bad enough, but we fear it must be admitted that they are utterly indifferent to the reputation of the English Parliament; or, to speak more correctly, find their gratification in seeing it damaged. Their action is explained, though in no way excused, by their hostility to British rule, and their desire to prove that the Imperial Legislature is incapable of managing the business of Ireland. The idea that the British Parliament would ever be forced into a concession of Home Rule by such tactics as these, was worthy only of Bedlam; but the hallucination, at least, accounts for the action of the irreconcilable section of Irish members. But their English *confrères* have not even such an apology as this to urge on their own behalf. They, at least, ought to be jealous for the credit of the Legislature of which they are members, and for the honour of the nation to which one of them, at least, owes so much. But they have forgotten every other consideration in their desire to worry Mr. GLADSTONE, and to thwart the action of the Liberal party. Happily, they have not succeeded in their ultimate purpose, but their defeat has cost an expenditure of time and strength which ought never to have been required. The sickness which prostrated Mr. GLADSTONE; the exhaustion of the energies of other members of the Cabinet; the irregular, not to say rowdy, temper which developed itself in Parliament, were due mainly to the action of these aristocratic obstructives. The Irish party might have been dealt with with comparative ease, had all other sections of the House been united in repressing their irregularities, but the whole affair assumed a different aspect when a clique of English Tories gave them the sanction of their example, and sometimes, even, the encouragement of their help. The result was a prodigal waste of time, an interference with legitimate discussion, the undue prominence of men whose only claim to be heard lay in their effrontery and impudence, and the constant repetition of scenes which made the House little better than a bear-garden.

There can be no question, with any reasonable men, that the renewal of this must be stopped at all costs. The rules of Parliament have been made with the object of securing the greatest possible liberty of speech and latitude of discussion. They were, for the most part, directed against the encroachments of the Crown or the despotism of a Ministerial majority, and were intended, therefore, to extend rather than to limit the action of the individual. But the danger is now upon the opposite side, and what we have to fear is the tyranny of a small minority using the sacred name of liberty for the purpose of trampling out liberty itself. It is of the very essence of all free government that the majority should rule, and the mere babble of factious tongues can no more be allowed to restrain its action than the decrees of monarchs or the swords of soldiers. The House is simply bound to take measures for its own protection. If we have fallen on evil times, when we can no longer trust to the instincts of gentlemen to keep a fair field, recourse must be had to another force—that of authority and law. The adoption of the *clôture* is not in harmony with our English ideas and precedents; but, apparently, we have to deal with those who have no sympathy with the one and no respect for the other. Very reluctantly we confess that we see no other course that can effectually meet the evil, and, slow as the country has been to entertain any proposition of the kind, it will assuredly not only sanction, but demand it, rather than see legislation made impossible by the unruly and factious conduct of small minorities who are unwilling to abide by the accepted laws of all political struggles.

But perhaps even more important than the adoption of any legislative remedy is the creation of a strong popular sentiment against the practices of which we complain. We hesitate not to say that the Conservative Press and clubs of London could have repressed the interesting young gentlemen who have put themselves forward as leaders of Opposition if they had so willed it. On the contrary, they have seemed more disposed either to pat them on the back, or to whisper such faint censure as would encourage them to a renewal of their discreditable proceedings. They have had a Parliamentary status given them by being described as the Fourth Party, and it has been the habit rather to praise them for their earnestness than to condemn their irregular and unruly violence. Even a paper like the *Times* has been more ready to blame the Government for too ambitious attempts at legislation than to cast the blame of the confusion which ensued upon those whose tactics alone have been responsible for it. The Government meant to have a Session of work, and were justified in attempting it, and their measures were neither so numerous nor so complicated as to prevent their full discussion, had they been fairly dealt with. Unfortunately, the bitter disappointment of the General Election, and the party spleen

which it engendered, has disposed many to look with indulgence upon proceedings which, under other circumstances, they would have been the first to condemn. The effect of so unworthy an opposition has really been to enhance the triumph of the Government, and this may do something to prevent the renewal of similar tactics. But however this may be, fair-minded men of all parties are bound alike by their reverence for constitutional government and by patriotic sentiment to unite for the purpose of putting an end to a kind of struggle which simply tends to lower the dignity and authority of Parliament itself.

M. DE FREYCINET AND M. GAMBETTA.

It is an unfortunate circumstance for the comfort and stability of political life in France, that French statesmen of the first rank cannot be happy without attaching to themselves some newspaper, which they either possess or inspire. They think that it adds to their dignity and extends their influence. We are persuaded that it is the source of endless confusion, and that it tends more, perhaps, than anything else to keep alive that state of chronic irritation which torments the body politic in France, and makes a year's tenure of office a long Ministerial career. The journal is supposed to be inspired by the Minister, but no criteria are furnished for the discernment of his inspiration; so he is credited, often very foolishly, with the whole of its political utterances, and gets involved in embittered political controversies as to statements with which, perhaps, he had nothing whatever to do. The *Republique Française* is supposed to sustain this undefined but substantial relation to M. GAMBETTA. He is said to inspire it; that is, to make it the organ for the conveyance of his sentiments on any great public question to the world. But nobody knows when M. GAMBETTA is speaking, and he can disavow its statements and arguments whenever he pleases. One would be glad to know just now whether the President of the Chamber is behind the vehement attacks on the President of the Council of Ministers, of which the *Republique Française* is the organ; because, if he is—if the journal speaks by inspiration and not of itself—there is a storm brewing in the upper regions, which will burst soon in grievous trouble to France, and, in a measure, to the European world.

M. DE FREYCINET, too, has a newspaper organ, but he is clever enough to make the *London Times* the medium of his communications to the European public. The Paris correspondent of the leading journal has undertaken to be his interpreter, and to expound his position and views at this critical moment, in ill-disguised hostility to the person and influence of M. GAMBETTA. If the *Republique Française* denounces M. de FREYCINET's policy as developed in his speech at Montauban, the correspondent of the *Times* is equally hard on the policy of M. GAMBETTA, and intimates plainly that the *entente cordiale* between them is at an end. If it be so, there are evil days before the Republic, and soon. The speech of the French PREMIER at Montauban meant plainly that he did not intend to drive his clerical opponents to extremities; that he was willing to find, if possible, a *modus vivendi* with the Orders, and to allow them, on profession of their acceptance of the Republic, to carry on their work. In fact, like a wise man, he does not care to challenge the Church to a battle à l'outrance. That speech, we are told, was delivered without consultation with M. GAMBETTA, and in opposition to his known views. The Clericals are the one party with whom politicians of M. GAMBETTA's type hold no terms; he would have the State secularised by paralysing the priests. M. DE FREYCINET shrinks from such drastic measures now that he is brought face to face with them; and so he sounds a parley to see if there may, possibly, be acceptable conditions of peace. In a word, comprehension is the key-note of his policy as regards the Clericals; proscription that of M. GAMBETTA's. And so the Church is causing that little rift in the lute of the Republican unity, which seems prophetic of schism, though it may be the means, if Frenchmen can be but patient and tolerant, of developing new harmonies, and of strengthening and consolidating the Republican State.

The great political want of France at the moment is a Conservative Republican party. The Conservative element in the State is Royalist and Clerical, and hates the Republic with that fierceness of rancour of which France had the monopoly, until the Russian Nihilists arose to cast all ordinary frenzy of political hate into the shade. But it has been the unhappy lot of France to have all the avowedly Conservative elements in the community in rancorous antagonism to the very form of the Republican Government, and regarded, therefore, by the great mass of the people as traitors within the camp. In such a condition of things political stability is impossible,

and outbreaks of furious strife are inevitable. It is intimated now by the oracle that M. de FREYCINET is the coming Conservative Republican leader. About his Republicanism there is, happily, no more doubt than about M. GAMBETTA'S. But he is dissatisfied with the spirit of proscription which has always been the fatal passion of the Republican party in France, and which, as long as it reigns, must make the State a battlefield for furious foes; and he is minded to try what a truly Conservative and comprehensive policy can do for the country, always under the forms of the Republic. The first question is, What does M. GAMBETTA say to the enterprise? Will he lend his strength to it, or will he set himself against it, with Belleville and Montmartre at his back? The oracle says that he is sternly opposed to it, and that M. de FREYCINET knows that in pursuing this line of policy he must fall. But it is said that the PREMIER is quite content to fall with the certainty of rising again as the Conservative Republican leader, and rallying round himself the large and powerful party which accepts heartily the Republic, but is anxious that it should be controlled by the temperate good sense of the community, rather than by political fanatics who would inevitably, in the long run, land it in wreck.

If all this has any truth in it, and the known sentiments of M. GAMBETTA and the language of the *République Française* lend colour to it, we are on the eve of a very important experiment in the sphere of the higher politics in France. Can French Republicans tolerate a Conservative party of their own way of thinking about the Republic? If they can, and if M. GAMBETTA is persuaded that they can, and takes his measures accordingly, there is no reason why the Republic should not be the permanent form of Government in France. But the present attitude of M. GAMBETTA and his organ looks the other way, and the past history of French parties inspires little hope. Still, all parties have learnt something from the events of the last ten years, and even Montmartre and Belleville may have learnt tolerance. At any rate, M. de FREYCINET is doing good service in raising the question and compelling the solution of it. No Government in France can have any true dignity or any real stability while it has to take the keynote of its policy from the dictation of M. GAMBETTA.

Some strong remarks have been drawn forth by the attitude of France in relation to the European concert, and the naval demonstration at Ragusa. But it must be remembered that France is in a very painful position in having to take part in military or naval demonstrations in concert with Germany. Were the German ships out of the way, we have no doubt that France would act heartily with Great Britain in support of her own suggestion at Berlin. But she cannot bring herself with any good grace to fight with Germany, as an ally, and so her admiral is ordered to retire at the first shot. This, we believe, is the true account of the matter. No modification of the relation of parties in France would, we fear, make her at present willing to take her true place, and play her true part in Europe; but whatever conduces to the political development of the country will help, at any rate, to restore her to a position which she ought to occupy in the congress of the civilised world.

The Montenegrin difficulty has reached the acute stage, and there seems to be serious danger of a catastrophe. Whatever hopes Turkey may have had of breaking the European Concert is, for the present, at an end. In the first place, the French have, however tardily, sent their contingent of ships, two frigates, to Ragusa, where are now assembled the combined squadron, under the command of Admiral SEYMOUR, consisting of thirty vessels—Russian, French, German, Austrian, Italian, and English—manned by 7,300 men—about one-half marines—and carrying 136 guns. It is said that the several officers in command of these vessels, except those of France, have received identical instructions, empowering them "to carry out without delay whatever operations may be necessary to assist the Prince of MONTENEGRO in taking possession of Dulcigno, including even the possibility of a bombardment, should it be necessary." But no men are to be landed from the ships. Prince NIKITA will co-operate with the fleet of the Five Powers by marching upon Dulcigno with a force of some 5,000 men with artillery, and on his arrival, the naval demonstration will take place. Meanwhile, the Powers have sent another urgent Identical Note to the Porte, repeating their demands, and insisting on the immediate transfer of the territory marked out for cession to Montenegro.

Whether the SULTAN will obey this peremptory summons must be known in a few days. The situation is very difficult. The Porte, or rather the late Minister of Foreign Affairs, ABEDDIN Pasha, has all through been playing into the hands of the Northern Albanians, who now refuse to obey orders from Constantinople,

and retain possession of Dulcigno in spite of RIZA Pasha and his Turkish troops. The SULTAN has taken the usual course when in a difficulty—he has changed his Ministry. But that makes no difference to the Albanians, who are, apparently, deaf to all remonstrance. If the Turkish general is strong enough to make over Dulcigno to the Montenegrins on their arrival, all may go well, and the Albanians retire from a hopeless struggle. The Powers are in earnest, and the Porte is now in earnest, but whether either of them are really masters of the situation a few days will decide.

Domestic political news there is none. Ministers, ex-Ministers, and legislators in general are taking their holiday, and we are glad to find that in his retirement at Hawarden Mr. GLADSTONE will receive only such communications as reach him *via* Downing-street, and we hope he has a scanty supply of post-cards. One voice has been heard. It was natural enough that Mr. OSBORNE MORGAN, on returning to his seat near Wrexham, should receive a Welsh welcome, and equally natural that the right hon. gentleman should vindicate the policy of the Government, of which he is a member, and especially the part he took in piloting the Burials Bill through the House of Commons. On that occasion Mr. MORGAN was the mouthpiece of the Cabinet, and had to defend the Bill against vigorous assaults, in which both the Government and himself were not spared. This will account for the soreness of feeling exhibited by the JUDGE-ADVOCATE GENERAL against what he somewhat contemptuously calls "the everything-or-nothing school of politicians," who would refuse to accept £99 19s. 6d. if they could not get the whole £100. This is scarcely a fair description of an attempt to make the Burials Bill consistent in point of principle. But the Bill, as proposed by Mr. OSBORNE MORGAN, is now the law of the land, and to him, to a large extent, is due the credit of having fought the battle for some ten years, till victory was declared.

The other important items of the week's news are of a sombre character. The return of broken weather, however disagreeable to sea-side visitors, tourists, and sportsmen, is of no great consequence to the farmers, who have in most English counties gathered in their crops and are busy threshing them out. But the holiday season has, alas! been fertile of terrible disasters. The greatest has been the colliery explosion at Seaham, near Sunderland, which last week cost the lives of more than 160 men and boys, many of whom, when the fire-damp enveloped them, were about to ascend the pit, and hoped to be present in the evening at a local flower-show, under the auspices of the Marquis of LONDONDERRY, the owner of the colliery. By this sad event nearly eighty women have been created widows, and some three hundred children orphans; but, happily, every one of the deceased workmen was insured in the Miners' Permanent Relief Fund. To the list of railway accidents of the season is to be added a fatal collision at Nine Elms, on the South-Western Line, which is worked on the absolute block system. On Saturday night a Hampton Court train was running at a speed of some thirty miles an hour. The signalman, who had signalled the line clear, did not observe an engine and tender on the line. The collision was terrible; six persons were killed, and a large number seriously wounded, and both engines were crushed out of shape.

The Queen of SPAIN, who is a Hapsburg Princess, has given birth to a daughter—the Court ceremonials connected with which, and the subsequent baptism of the Infanta, were as stately and oppressive as in the time of the PHILIPS. While ALPHONSO is a sovereign of the best modern type, the grandees of this once great monarchy have lost nothing of their ancient pretensions. Indeed, the signs of the political progress of Spain are not very manifest. In the recent elections, hardly one-fifth of the electors thought it worth while to vote, and the constituencies are manipulated by the local authorities in the interests of the Central Government. Thus secure, an unscrupulous statesman, like Senor CANOVAS, not only forces the polls, but even threatens to arrest Marshal CAMPOS and other leaders of the Opposition, if they become troublesome.

The news from Afghanistan is pacific. At Cabul, ABDUR RAHMAN is consolidating his power, and gives the most cordial assurances to General STEWART, who has not only evacuated the capital, but conducted his army through the Khyber passes without the slightest opposition. We hear of AYUB KHAN'S continued flight with a handful of cavalry, but the murder of the Governor whom he had placed in charge of Herat seems to indicate that he will meet with a bad reception, should he venture to return to that city. General ROBERTS holds his own in the Candahar province without the assistance of General PHAYRE—his recent victory having been more decisive than was at first supposed. Of greater interest than any direct news from Afghanistan is the discussion going on at home as to the justice and policy of retaining Candahar. A pro-

digious and wholesome change of opinion is marked by the new attitude of the *Times*, which argues that "the question of right is the one which must be dealt with first. England, it is certain, will not hold Candahar in defiance of the wishes of the inhabitants. If the inhabitants wish their country to be made an Indian province, the thing may possibly be done. The question of expediency or non-expediency will then rise to be supreme, but it is justice which must come first." General KAYE, as it appears to us, shows with demonstrative force that it is not less expedient than right that we should evacuate that city. And this, probably, is the conviction to which both the British Cabinet and the Indian Government are slowly tending.

The formal annexation of Tahiti and the Society Islands to France appears to have given much satisfaction in Paris, where, if one is to believe a somewhat gushing newspaper, "the emotion over this happy event is indescribable." This annexation does not, it appears, stand alone. Contrary to the express terms of the treaty of 1847, the French have also assumed the protectorate of the Leeward Islands. And, says a correspondent of the *Times*:—"The French have cajoled the people of Raiatea and Tahaa to accept their flag. Other groups will certainly be swallowed up, and this means a check to British commerce and influence in these seas." Probably the French will soon tire of the fever of annexation in this archipelago of islands—like Germany, which has washed its hands of Samoa. Most of them could, at any time during the last quarter of a century, have been incorporated in the British Empire. But such possessions, as our experience at Fiji goes to show, do not pay. It is, however, to be hoped that the French Republic, in its new acquisitions in Polynesia, will respect the Protestant Christianity of the native races, and lend no countenance to the mischievous intrigues of Romish priests.

It is impossible to read the recent missive of the Irish Roman Catholic Bishops of Ireland without something like despair, if not a stronger feeling. There has been a current impression that the chronic University problem was settled by the Bill carried through Parliament last year creating a Royal University for Ireland, to which should be affiliated not only the Queen's Colleges but any Roman Catholic institution which could send up pupils for an easy examination in secular subjects, that would secure liberal fees. It was thought that by this measure, so strenuously supported by the Irish members, the difficulty was at length solved. The charter was granted; the Senate was duly nominated—one half of the members being Roman Catholics; and though there has been some strange delay in organising the new machinery, and applying for the requisite grants, it was understood that all was in train for eventual settlement, and that ere long we might hear that even St. Stephen's College would reap the benefit of Parliamentary liberality. It would, however, appear that the bishops are dissatisfied. In their "words of warning," lately issued from Maynooth College, they complain that in the Royal University scheme there is no recognition of "our" right to aid in the teaching of Catholic youth, urge their flocks to avoid these dangerous institutions, the Queen's Colleges, and, as before, assert that "Trinity College, Dublin, with its vast endowments, is still essentially hostile to the faith of Catholic Ireland." Roman Catholics, therefore, are told not to relax their efforts to obtain redress of their educational grievances, and to assert their right to perfect equality with the other religious denominations. What this clearly means is that the Romish hierarchy cannot get out of last year's compromise what they want—the full and absolute control of the education of members of their Church. In effect they demand not payment by results, but an absolute endowment of their sectarian University on College-green. Trinity College, which is open to Catholics as well as Protestants, flourishes, and the Queen's Colleges, which also Catholics frequent, flourish, notwithstanding the blow they received last year. *Hinc illæ lachrymæ.* The grievance paraded by the Catholic prelates is evidently a sacerdotal rather than a lay grievance, and as the *Times* says:—"Englishmen may, indeed, feel great scepticism about the reality of the agitation over this University question when they find the evidence of facts that cannot be gainsaid to be in such direct contradiction of the statements of the promoters of the agitation."

HIGHER EDUCATION IN WALES.—The Nonconformist body of North and South Wales have nominated gentlemen to gather information and to propound an educational scheme with the intention of submitting it to the Departmental Committee appointed to inquire into the question of higher education in Wales. A united conference will be held at Aberystwith on the 22nd and 23rd of the present month, to which several members of Parliament and others interested in education have been invited. It is expected that the gathering will be one of the largest ever held in Wales, and the following recommendation will be submitted for embodiment in the proposed scheme:—1. Assistants to the University College of Wales; 2. funds for the establishment of a similar college; 3. the re-establishment of Christ's College, Brecon, as a higher-class school; 4. the formation of a scheme for additional grammar schools; 5. a scheme for the conversion of private adventure schools in Wales into public schools managed under trust; 6. a scheme for the establishment in each county of public schools for girls on the model of Dr. Williams' schools, Dolgelly; 7. the abandonment of the attempt to give an art education in theological colleges; 8. the throwing open of degrees granted in St. David's College to students from other institutions in the Principality; 9. a scheme by which the best boys and girls from elementary schools can be drafted into grammar schools, and from thence into colleges."

REV. EDWARD WHITE ON THE CONDITIONS OF SPIRITUAL POWER.

THE following is the address delivered to the students of Hackney College, by the Rev. Edward White, of Kentish-town, at the opening of the new session as referred to elsewhere:—

GENTLEMEN,—I cannot hope to offer anything this evening which you have not often heard before; yet, perhaps, any person who has been long engaged in a special work may, if he has loved it, contribute, by a few observations from his own point of view, at least some fresh interest to the prospect of those who are destined to the same vocation. I will, therefore, without further apology, endeavour to cheer you up a little at the beginning of this new period of your labours.

First, let us all be thankful together that God, whose intellectual gifts to mankind stand next in rank to His spiritual gifts, continues to us schools of theological learning, where men may attain fitting preparation for the greatest of all human employments—that of presbyters in the Church of Christ. That this office was instituted by God at the beginning of the Gospel is as certain as Christianity itself; and it is no less certain that to accomplish its end, by "rightly dividing the Word of Truth," is to realise solidly the highest conception that can be formed of a worthy human existence. To prepare for this function by fitting consecration, study, and discipline as much ennobles youth and early manhood as to rush into it without preparation disgraces youth and degrades the office. Several influences of late years, have I fear, rather tended to lower the ancient reverence for the office of a public teacher of religion. Great as is the company of worthy ministers of Christ in the National Church, there is no small number of young men, unfit for any other occupation in the middle classes, who are thrust by their friends into this occupation, seemingly without any spiritual or intellectual vocation whatsoever; who are, nevertheless, ordained for the support of a most audacious sacerdotalism,—the main support of lay, and specially of female, superstition. The influence of these unsuitable men, with their worldly ways, their contempt for true ministers of Christ who are not of their school or party, their signal devotion to lawn-tennis and decorative Christianity, with a revived Confessional for their partners in these entertainments,—is to lower in the public mind the very conception of a minister of Christianity.

Then, on the other hand, among the Free Churches, there has arisen, during the last generation, a reactionary notion, that inasmuch as we disclaim the sacerdotal character we ought equally to get rid of the ancient reverential feeling for the office and dignity of the Ruler and Pastor in the Church of God. The notion has very widely extended that the office is one of no special dignity or importance in the sight of God or man; so that the knowledge and training of almost any amateur or prentice-hand is sufficient for it. These ideas have borne fruit in several forms. Plymouth Brethrenism has appeared, with its hundred lay-popes, each specially "gifted by the Spirit," most of them remarkable for loquacious half-knowledge, rather than for adequate information or ability, and contradicting one another, until chaos itself cries out again for a return to order and common sense. Worst of all, these ideas have borne fruit amongst ourselves in the too-ready admission to the rank or degree of Presbyters of not a few who are in no sense fitting teachers and guides of souls in an age of general education. And the multiplication of such agencies has naturally resulted in two consequences:—1. In diminishing the numbers of spiritual and capable men, of some social breeding and position, who addict themselves to the ministry of the Word among the Nonconformists. If we allow the office of the pastor to be represented as one of little dignity, and requiring only a trifling special preparation for it, we must not wonder if the pastoral ranks are largely manned with "minor canons," who consider that the training of a city missionary or local preacher is an adequate discipline for the eldership; and 2. The result has been to aggravate the temptation to sacerdotal pretension on the other side. Indeed, I regard much of the clerical development of recent years only as a mad English reaction against the ridiculously imperfect qualifications of many who in the "Free Churches" are set up for Teachers and Elders. In no Church-system is it more important than in our own, that the teachers should know a little more than the disciples; and when they know less, and are less capable men in life, grave disorders ensue, of which the adversary is not slow to take advantage.

Now in no other important functions in life do men endure the pretensions of unqualified and untrained practitioners. Imagine the feelings of a long trainful of people on the Great Western Railway, if informed at Paddington that the engine was going to be driven across country by an amateur engineer. It is the same in Law and Physic and Architecture. Even the handicraft trades all require a long apprenticeship, and the weightier the interests confided to men's keeping, the longer and the more complicated becomes the discipline before full confidence is conceded. It is only in the most important of all functions—in teaching the meaning of a prolonged historical revelation; in explaining a series of books, every line of which is liable to be wrongly quoted as a Divine authority for some absurd error or delusion; in administering the affairs of the Church of God in a free system, where every man counts for a power; in directing and dealing with souls in an age of doubt and difficulty—that English people sometimes seem ready to acknowledge as competent and "accredited" pastors, men who would be quite unable to make a mark in any other occupation. There are numerous clever amateurs in all departments of life, and they have their right place in the world. Indeed, special knowledge has for its object to develop the faculties of those who have it not, faculties which ought to find some suitable outlet for their energies. God bless all honest amateurs in all departments, and teach them to find suitable work under the limitations of their knowledge and powers. Only let not half knowledge set up for equality with that which is nearer

completeness. For as a rule the world's business is not carried on by amateurs, but by men specially trained for their proper functions, and this was clearly Christ's intention for Christianity. Its first pastors and teachers were thoroughly inspired men, because they could obtain their preparation in no other way; but afterwards they were to "commit the truth to faithful men who should be able to teach others also." And it was the inefficient condition of the theological schools of the second and third centuries, departing from the careful study of the Scriptures, and allying themselves with the rubbishing rhetorical education of the declining Empire, which gradually gave rise to an ignorant but finely draped hierarchy, and a swarm of ambitious hierarchs, who prepared the Church for the Papal Apostacy. Be thankful, therefore, for the opportunity here given, if not of all becoming great scholars, yet at least of forming a right conception of what a properly-qualified teacher of the Bible revelation really is, of learning the safe and rational modes of dealing with a series of sacred books, at once ancient and Asiatic; of studying those languages which bring you in direct contact with the original documents of the Gospel; of forming some acquaintance with the past ages of Christendom, and with those thousands of saints, and scholars, and heroes departed, whose memory throws an everlasting light upon the present and the future. The chief thing which a man gives is his tone; and the same is true of a college. And if you can carry hence a lofty conception of your office and its endless work, along with a humble estimate of yourself, you are certain, with God's blessing, to do pretty well, whether in town or country. To live in the atmosphere of the Infinite Love will make life glorious anywhere.

The next thing to which I will venture to draw your attention, as a matter of fact, is the immense difficulty in our day of being thoroughly honest in this highest department of industry and effort. The powers of darkness seem to make it their object to render integrity of character, both moral and intellectual, as difficult as possible for us in this generation. Mr. Buckle says, in reviewing the political and ecclesiastical history of England, that there is not such a nation of liars and hypocrites on the face of the earth as that which has held these islands during recent centuries. (Laughter.) We will not go so far as that, but I hold that honesty of a high degree, in a social system so artificial as ours, is neither easy nor common. Honesty is not a virtue which even honest men possess in equal measure, for it differs in degree like temperance, frugality, and benevolence. There is the honesty which sincerely believes as it has been taught, but inquires no further. There is the honesty which inquires, and prudently conceals half its convictions, or prudently avoids conviction; and there is the honesty which inquires after truth, and confesses and promulgates its convictions. This last degree of honesty is that which is required in the spiritual teacher; never more required than in a society where we are trained by so many social and domestic influences to avoid those lines of thought which are inconvenient and unremunerative. Here on all sides are Church-systems in which the teachers are solemnly sworn as soon as possible, either to articles or forms which they have judicial authority for not being expected to believe; or else pledged to implicit adhesion to the thinking and speech of former ages; and where ample rewards and punishments await the upholders and rejectors of the traditions. There are, I fear, not many Church-systems amongst us in which a man in early life is heartily encouraged to gaze upon Truth in its very fountain, to see with his own eyes and handle the word of Life. If in the apostolic age there were already some who "handled the Word of God deceitfully" (as we have heard to-night) to gain the praise of men, or to secure their own ease or advancement, there are surely many more of this class in our own time. Now I will venture to say that no man really loves truth, in the first degree, or deeply loves the God of truth, who is afraid of any evidence whatsoever; or who is willing to look upon the everlasting Light of truth in blinkers fastened on by Authority. He may love very respectable Church systems, and systems which comprise a vast amount of truth; systems which have produced many learned and remarkable men; but he is not perfectly honest unless he wishes to know what God has revealed, regardless of consequences. Now, this intense love of truth—always when genuine conjoined with humility of mind—is at once the condition of receiving further Divine communications, and of imparting them with full vigour to our fellow-men. It is not conceivable that God will specially teach that man who does not hesitate to attempt to "entangle in his talk" the very Word made flesh, when what that Word declares seems to threaten his worldly interest and power. Nothing is more striking in the four Gospels than, on one side, Christ's tender compassion for the ignorant multitude; and, on the other, His wrathful indignation against the Scribes and Pharisees—the professional teachers of that day—banded together by dishonest sympathies and love of the "praise of men." Christ, like a giant, drags the crowds of these smooth-faced titled hypocrites to the mouth of hell, and shows them the fiery abyss whither they are going. "How can ye believe, which receive honour one of another, and seek not the honour which cometh of God only?" "Ye serpents, ye generation of vipers!" Yet such language is doubtless applicable to not a few to-day. The religious teacher is to be the organ of the Almighty Instructor; and He can teach only those who are honestly teachable—men willing, on sufficient evidence, to abandon tradition for truth, to go through fire and water for what is really Divine. Only that man effectually teaches others who has himself been taught of God, and God neither can nor will teach any soul except one which has been "converted and has become in His hands like a little child." The Spirit of God flies from the theologian who sinks into a mere advocate or barrister, ready to defend almost any cause which comes first to hand, if the cause be but arguable and profitable to its defenders.

And this thorough-going honesty is necessary for producing deep effects on other souls. None but the man of muscular integrity reaches for himself profound convictions, and none but the man of profound convictions is likely to persuade and inspire other men. In listening to some preachers you feel that they may or may not believe what they are saying. In listening to others you feel tolerably certain that in their heart of hearts they do not realise or believe a word of it. In listening to others you know at once that you are listening to men who are on fire within with faith and intense conviction of truth, and whose lives correspond to their speech in earnestness of purpose. And these are the only men who reach you. But these do reach you. It is simply impossible not to listen to them. They lay hold on your understanding and conscience in the name of God, and you cannot escape them. When you come near to them you

feel the heat of the internal gold furnace, and you know that this Divine fire has been kindled by Almighty Love.

This is to say, in other words, that our prospect of deeply influencing men's lives is in proportion to the depth and originality of our own convictions. By originality here I do not intend obstinate or wilful eccentricity, but first-hand, face-to-face, study of truth in its original fountains. What is it that we say to all who wish in these days to learn to draw? We say, "You will never learn so long as you draw from copies only, so long as you work from pictures of nature done by other pencils. You must draw from the round. You must draw from life and nature itself. You must try to see for yourself, and to set down what you see, and then you will soon learn to produce the effect of truth on your paper or canvas. And you must learn to look at nature with steady, penetrating gaze, as if you meant to see it. If you go on for ever copying even the great masters, you will die without painting one picture which will move the heart by its reality." It is just the same with the study of Divine Truth. The use of teachers is immense; but it is chiefly to teach you this—to inspire a passionate yearning after the vision of Truth itself. But this is not the drift of all training. Not a few wish to train us to see only what they see, or rather not to see at all except through their eyes. This will never do, if we wish to move men. Direct intercourse with God, with nature, with Christ, with humanity—this, nothing less than this, will turn out teachers "thoroughly furnished to all good works." You may listen to a parrot repeating what it has been taught to say all day long, and never feel that you have got any further; and if your soul is an ecclesiastical parrot repeating what you have been taught, without intense conviction gained by original vision, and insight, and study, men will never get any further by your means. It will never be said of you, even in a lower degree, "They were astonished at his doctrine, for his word was with power. He taught as one having authority, and not as the scribes." If you cry day and night, "I beseech Thee show me Thy glory," you will be permitted to see some of the splendours of the Majesty of God, to feel the rock of the earthquake as it rends the mountains around, and, better still, since the Lord is not in the tempest, to hear that silent, tender voice in which onward comes the Lord. After that you will be ready for the battle with Ahab and Jezebel and the priests of Baal, and the end, after a long conflict, will be the chariot of fire, which will carry you to the everlasting transfiguration of heaven.

And now I should like to say a word on the relations between our Independency, and this honest action of the soul in learning and teaching. Independency, no doubt, suffers from its own special weaknesses and diseases. It is but an imperfect attempt to reproduce the Apostolic Church system, but the fragmentary truth which it embodies seems to me to be of priceless and increasing value in our times. It may be that there are many of the human race who cannot think at all except in large companies, and who, therefore, find their proper place in ecclesiastical systems which are called "connexional." For such minds the business of thinking, in the sense of investigation, was performed and finished by their Church-founders centuries or generations ago, and ever since synods or conferences of clergy have kept strict watch over the process which goes by the name of "believing" in their flocks. Any insurrectionary spirit of inquiry deviating from the beaten track is at once put down by authority, as of the nature of heresy, and this as resolutely among Protestants as among Roman Catholics. The very idea of individual original research dies out of such communities, and as for progressive knowledge of Revelation it is regarded as a temptation of the Evil One even to imagine it. Now in such stereotyped Church systems there may be undoubtedly spiritual life, often of a sweet and tender quality, and much respectability of character, but great spiritual power is simply impossible. The people gradually grow all alike; their clergy become all men of one type, down to their hosen and their hats; and if there is any private inquiry it is "wrought in secret, in dark places of the earth." If it should appear, it is at once anathematised or banished to the ends of the earth. It is simply affecting to consider how many myriads of the English people are held in intellectual immobility by such intellectual systems as these. But Providence, in compassion for our nation and the world, raised up soon after the Reformation, or permitted to arise, INDEPENDENCY; and the very essence of this is—as distinct from Presbyterianism and Episcopacies—to encourage the individual vision of God, to leave some large space for the action of the individual mind and conscience, to inspire this incessant, direct study of the original records of revelation on which spiritual power so much depends, and to run all the risks of error and danger attending such freedom.

A man of large information and judgment, whose experience of what is going on in England entitles him to an opinion, recently expressed to me his conviction that looking broadly over the country, and speaking generally, he found that the strongest movers of spiritual thought and life everywhere in the provinces, were not the ministers of any of the Churches, but active laymen and able women, of different intellectual ranks. I am disposed to think that there is some shadow of truth in this observation. Clerics in all Churches are so fettered by secondary considerations and environments that the impulse towards really free and honest thought, and speech, and action in Divine things is checked on all sides either by false modesty or by prudence. Now, if we rightly understand our position as ministers of truth in Independent Churches, there is no reason why this should be said of us. It is quite true, perhaps, that during the last thirty years, no deep national spiritual movement in England can be traced to the action or influence of an Independent minister. No spiritual power of a leading or commanding quality has been developed among us. We have shared, for the most part, in the respectable spiritual mediocrity of the sects which are governed by hierarchies and synods. But it is not to our honour that this is so. For we enjoy a safe and rational freedom, under which all spiritual energies are possible, if we yield ourselves up unreservedly to the guidance of God's Spirit of truth and grace. Now, I may be wrong, but I attribute this lack of that conspicuous spiritual energy, which used to be the characteristic of Independency, to a gradual but sensible decline in the enthusiastic study of the Holy Scriptures. These Free Churches, which ought to be, and might be, the chief teachers of theology and religion in England, if they stood in the counsel of the Lord, and listened to His Word, have sunk too much into an unworthy dependence—have they not?—upon thinking done in the Anglican Communion, and far too often by the extreme Broad Church party, rather than by the Evangelical and Catholic. Now, if we are to have ecclesiastical nonconformity at all, let there be at least

some originality and independence in its higher and deeper thinking, as well as in its outward policy. And the only originality and independence which are worth speaking of are those which belong to men who resolve on seeing with their own eyes, if God permit, this heavenly vision of truth. Many of our younger people have subsisted intellectually of late years far too much on the writings of men belonging to other Churches, and who do not, very often, understand the first conditions of Biblical criticism, or, indeed, possess its elementary qualifications—I mean its spiritual qualifications. As it is with the perception of beauty, so it is with the perception of spiritual truth. There must be the *sense* of beauty, there must be the spiritual *sense* which is the chief condition for the discernment of truth "the faculty Divine." Such is the holy nature of that Divine Revelation which is enshrined and hidden in the Scriptures that it is vain for men of mere technical ability or critical sharpness to reach, or even to touch it. It is time to speak out. Why, there are not a few of the great lights of the Extreme Left in the Broad Church Party, both German and English commentators, men who live amidst an endless display of linguistic and learned furniture, who have no more spiritual perception than so many heathen; and their internal heathenism and alienation from the life of God accounts for the ignorance which is in them as to their critical conclusions. Take the crucial case of the controversy on the fourth gospel. Of course I know pretty well what can be truly said of the superiority of its Greek, in a few minute grammatical forms, over that of the Apocalypse, and the rarity of citations from it in the sixty years following the downfall of Jerusalem, of both which phenomena a good account can be given; but consider what is the alternative position taken by the man who holds that its Johannine origin is thoroughly disproved. Here is a book really *professing* to be written by St. John, the disciple of the Lord—yet in real truth it is, we are told, the work of a forger of the second century, i.e.—say what you will—a man capable of *deceiving the Church and the world* on the most sacred themes; capable, I will add, of the most impious of frauds—a "pious" one. Well, a man who can believe that the writer of the report of the Discourse at the Last Supper was an impostor and a liar, a forger of documents, is capable of *believing anything*. A man whose critical faculty is so wholly destitute of a spiritual edge, has no claim to authority in the Church of God. Yet an elaborate display of verbal scholarship, joined in not a few instances with much confidence in assertion, has succeeded in dictating unbelief or doubt, where a vigorous spiritual perception, along with competent scholarship, should have set aside summarily the arguments of men, the reasons of whose zeal against St. John's Gospel are only too obvious.

When the Bible ceases to be much studied as a whole, men may easily lose their faith in its individual portions, just as a man who will not look at the general facts and truths of geology might easily fall back upon the notions of the flood and its effects held by our forefathers. I think there are signs in England of the rise of a school of Biblical criticism, in which the learning and acuteness shall be informed by a more ardent spiritual life, a school which is making head daily, both against Popery and Scepticism. There is no more spiteful and narrow sect in this country than that which has for some years specially assumed the praise of "Breadth." Dear friends, the Gospel of the Grace of God, that Gospel which this College was instituted to advance, is still the only power which reaches and reclaims the souls of sinful men; and it is no narrower than it was when it rose out of the infinite depths and breadths of God's Spirit; no weaker than it was at the Reformation, when it crushed, like an avalanche, both Popery and Socinianism. But then the men who expounded it were first of all men of God, and scholars only in the second place. And in all this I am thinking not chiefly of truths which, as Robert Robinson said to the *Mayflower* Pilgrims, may "still break forth, after ages of concealment, from God's Holy Word," but of what Howe calls "those grand and ancient and received truths" of the Divine Incarnation, and the Atonement of the Son of God, and the regenerating and sanctifying work of His Holy Spirit. Depend upon it, if these at any time seem to us worn out superstitions, it is not because by stiff winking we have blotted out the sun, but because our "eyes we have closed," and we are not spiritual men to whom God can reveal His glory.

The sum of what I have submitted to you is practically the ancient lesson that earnest prayer is one-half of successful theological study. The Independent Churches accept the whole Bible as the basis of belief in Redemption, and they do not accept even their own traditions as co-ordinate authorities, much less those of other churches. The Independent Churches are willing to have the whole Bible rightly explained to them, historically, critically, spiritually. Christ is everywhere there, the Christ of the Past, the Present, and the Future. But to open the Scriptures, they must be dealt with consecutively, and in order. To learn so to deal with them is the work of a lifetime, but it may be effectually begun here. The grand requisite for this study is a martyr-like, patient honesty of mind. Rightly to "divide the Word of Truth" is sometimes to expose yourself in modern England to be crucified; but to the cross you must go, and quietly too, and God will be with you there. I believe, however, that there are no religious societies in Europe where such thorough honesty and simplicity of purpose, if combined with a spiritual intention, is so welcome; so close is the connection between settled freedom and the development of truth. But the condition of real knowledge and profound conviction is that we must be ourselves "taught of God," and in order to this we must intensely desire to be so taught. We must resolve on attaining direct and independent knowledge from God. Even the oldest and best-known truths we must learn to believe afresh for ourselves, from God, from Christ, from the Spirit of God. Thus only can we deeply affect other minds and wills. And this determination to see and to touch for ourselves the Christ—or, at least, the hem of His shining garment—will not render us ungrateful or irreverent to our helpers. It will redouble our affection to our teachers. Above all, we must understand that the well-spring of a victorious criticism is in the spiritual life, apart from which a man may come to disbelieve gradually the whole revelation of God the more closely he studies its letter.

Our business is a practical one, to be God's instruments in carrying on His work of abolishing sin and death. Our work is to be captains of the Salvation Army—by all means to "save some." I have designedly referred in this phrase to what may seem to many the most illiterate form of modern evangelistic zeal. But scholars have something to learn from unlearned and ignorant men. Exact knowledge is good; critical

and speculative ability is good. But these alone will not touch men's hearts. There must be intense moral earnestness. There must be emotion, there must be compassion, and the special Divine gift of tenderness, there must be a genuine desire to save souls. The light that is to shine must not be a cold electric light in opal shades,—it must be the light of true love, which wins while it illuminates, and melts while it reveals the truth. How many of our ministers, who are forever describing the true Gospel, might take a leaf as to preaching it out of Daniel Quorn and Mr. Haslam. When we have made men feel that Jesus loved them, we can dispense with all other evidences of Christianity, and are using a lever which will move the world.

To your books then, dear friends, with fresh energy; and to your knees, with ceaseless prayers to the illumining Spirit, that He will make you "able ministers of the New Covenant," workmen that know both worlds, know God and Humanity, Christ, and the Scriptures. And then your labour will not be in vain in the Lord, for having turned many to righteousness you and they shall shine in the stars for ever and ever.

NOTES FROM VICTORIA.

[FROM OUR CORRESPONDENT.]

MELBOURNE, July 8, 1880.

EVENTS move rapidly here. It takes you a few years to make an effective move against the Jingo, but we often manage to create a political epoch in a few months, and sometimes even in a few weeks. Such has been the case just now. The newly-elected Assembly died almost as soon as it was born, like the "birth-strangled babe" sung about in *Macbeth*. The cause of this is that Mr. Service, who succeeded Mr. Berry as Premier, when the latter was defeated on his appeal to the country, failed to carry his Reform Bill in the Assembly. He immediately applied for a dissolution, which was granted, and "here we are again," as the clown says. After the succession of schemes which have come before the country, and the monstrous floods of talk which have been let loose—after, too, the injurious effects upon the whole community which this said scheming and talking have brought about, everyone, excepting the trading agitators, who find in "burning questions" a means of comfortably warming themselves, is heartily sick and tired of the matter. As far as I can see, the people whom Independents here call "Constitutional Liberals" (but whom your "Occasional Correspondent" would regard as having no part or lot in the matter of Liberalism, and as being still in the gall of Conservative bitterness and the bond of Conservative iniquity) think the new Premier's scheme a reasonable settlement of our difficulties. Its provisions in brief are as follows:—(1) The popularisation of the Upper House, increasing the electors for it from 30,000 to 120,000, and decreasing the property qualification of its members; (2) in the event of a measure being passed in two successive sessions of the Assembly and twice rejected by the Council, a double dissolution; (3) in the event of the two Houses not agreeing on the measure, after being returned to the new Parliament, a joint vote to decide the question; (4) the Legislative Council to have the power to object to any item in the Estimates not for the ordinary service of the year, and to request that it be sent up in a separate Bill; (5) the Legislative Council not to have the power to reject an Appropriation Bill.

Mr. Berry, as leader of the Opposition, has put forth a manifesto displaying the outlines of a new scheme, the fourth he has been father to, and quite unlike all his other legislative progeny. A few days will decide the issues between the parties; and it is devoutly to be hoped this reform question will soon be out of the way, for it is a perfect block in the wheels of the State coach; and until it is out of the way progress will be impossible.

We read with great interest your (once our) Mr. Jones's characteristic speech at the Colonial Missionary Society's meeting. We hope you will all profit much by his simple but greatly needed instructions in Australian geography, and we are pleased that he has such fragrant recollections of the land of the South.

Since Mr. Kent went over to "the Church," two of our younger ministers have seceded, both of whom were in our college. I think, too, one of the students who had not completed his course, went over awhile ago. You must attribute something of this to the influence of Dr. Moorhouse (the Anglican Bishop of Melbourne), quite an exceptional man. He not only wields great influence over public opinion by his powerfully conceived and powerfully delivered platform addresses; but he appeals to the popular imagination by his fine presence, manly bearing, and feats of physical endurance. It is fair, however, to say that all I have named as "going over," were not getting on as well as they would have liked among us. Considering prosperity in the light of numerical increase, I see little ground for expecting it here, unless other causes come into operation. Quite recently we closed up a mission station, after spending a good deal of money on it; and several other places have been abandoned in past years. Considering prosperity in the light of the extension of our principles we may claim to be succeeding, since our maxims in regard to liberty of conscience and the spiritual nature of the Christian fellowship are certainly more fully recognised by other denominations than at any previous time.

A band of four desperadoes, after defying the police for nearly two years, and committing several cold-blooded murders, was surrounded in an hotel at a place called Glenrowan. One was wounded and captured; one shot dead; and with a view of dislodging the two remaining, the shanty in which they had taken refuge was burned. The four men were provided with rude steel armour, covering chest and back and reaching below the knees, and perfectly bullet-proof. Each man carried about 100 pounds of metal. When your English readers peruse the details in the papers which their friends send them, do not let them think the affair is a fair sample of the general social life of Victoria. It is quite a phenomenal episode. "The Kellys" (as the gang was called) were more than ordinarily skilful and audacious, the leader in particular displaying a large amount of misdirected ability. And notwithstanding all their skill and audacity they were eventually run to earth.

From Sunday, June 27, to Monday, July 5, in Melbourne and nearly all the suburbs, and over a great part of the country the Raikes Centenary was celebrated. We had sacred concerts, services of song, flower-services, conferences, Sunday-sermons, &c. The Wesleyan Sunday-school Union, Church of England Institute, and Presbyterian Sunday-school Committee joined the Victorian Sunday-school Union in promoting the movement, which was attended with a considerable measure of success.

ECCLESIASTICAL MISCELLANY.

THE ECCLESIASTICAL TITHE RENT LAW.—The statute of the 6th and 7th William IV., chap. 71, giving the Ecclesiastical authorities power to seize and distrain upon the goods of the incoming tenant for arrears of tithes due from the outgoing tenant, has just been put into operation at Tarvin, a village a short distance from Chester. A twelvemonth since Mr. Edmund Ellwood, auctioneer, of Broom-bank, Tarvin, entered into possession of a field which had originally been tenanted by Mr. Willis, a farmer. At the close, a few weeks ago, of the first year of occupation Mr. Ellwood received from Messrs. Davies and Stephens, the agents of the Rev. William Bryans, vicar of Tarvin, a demand for one year's tithe rent on the field, amounting to 9s. 2d., and a further demand for the same sum in respect of arrears. Mr. Ellwood represented to Messrs. Davies and Stephens that as he had been in possession of the field only a twelvemonth, it was impossible for him to be in arrears. The agents then explained to him that when he took possession of the field he made himself responsible in ecclesiastical law for the tithe rent arrears. Mr. Willis also denounced the claim as unjust, and declined to pay it. On the 19th of June Mr. Ellwood received a printed notice, saying that as Messrs. Davies and Stephens had made repeated applications to him for the tithe rent due, they were under the necessity of saying that unless the same was paid within a week the necessary notices in distraint would be served. On the 28th he received notice of distraint at the expiration of ten days, and demanding in addition to the tithe rent 2s. 6d. cost of the notice. Mr. Ellwood applied for time to consider the matter, which was granted by one of the partners, while the other, in ignorance, it would appear, put the law in operation, for on the 27th of August a sheriff's officer and bailiff arrived from Liverpool and distrained on a rick of hay belonging to Mr. Ellwood. Feeling that he had carried his protest far enough, Mr. Ellwood paid the sheriff's officer the entire tithe rent charge due from himself and the outgoing tenant as well as the law costs incurred. It should be mentioned that in one of the communications that passed from the agents to Mr. Ellwood they say, "If you will ask Mr. Willis to pay his share, 9s. 2d., and send us your proportion also, we will give a receipt in full. The law forbids us asking Mr. Willis, but you can do so." The matter has excited some considerable feeling.

THE COVENANTERS.—A covenanting commemoration of the sufferers on the Bass Rock was held on the East Links, North Berwick, on Saturday. The Rev. Dr. Moir Porteous, who was one of the speakers, said they were met to commemorate the noble struggle which went on in Scotland 200 years ago. It was fitting that before these services passed over, and nearly a hundred of them had been held over the length and breadth of Scotland, one should be held in the neighbourhood of the Rock, which stood as a sentinel at the mouth of the Forth, and was a standing witness for the Word of God and the testimony held by their fathers. It was impossible to tell how many were imprisoned on the Bass, as they were sentenced in companies, but many names had been preserved, such as Fraser of Brae, Hog of Kiltarn, Peden, the prophet, and John Blackadder.

MORE IRISH MIRACLES.—Yet another series of apparitions is reported. An account is given in the *Free-man's Journal* of alleged apparitions at Knockmore, within five miles of Balina. The most wonderful apparitions are said to have taken place. An old woman named Molowney says she saw visions on three different occasions. "According," says the writer, "to the testimony of hundreds—the only name given, however, being that of the old woman, Molowney—on Sunday last, after the Communion, a statue of the Virgin Mary, bearing a child in her arms, appeared against the front wall of the altar, where it remained for some minutes." Later in the day, on another part of the chapel, over one of the "stations," a figure of the Virgin appeared, and raised her hand several times as if blessing the people; but the most wonderful manifestations are said to have occurred on Tuesday evening, the Feast of the Nativity of the Virgin. While the priest was reciting the rosary a man appeared palpably and visibly on the altar. The apparition is believed to have been that of the Saviour Himself. He is described as of beautiful appearance, having a profusion of curled hair over His forehead. "It is said He went round the officiating clergyman, looking intently at him and bowing towards him. Accompanying this apparition were figures of Saint John and Saint Joseph. The Virgin appeared several times, and generally accompanied by angels." The writer says that he spoke to the parish priest, the Rev. John Conway, who replied that he had no personal experience of the visions, but that, indeed, very strong statements had been made. On the occasion of the writer's visit to the chapel, which was at night, a hand appeared against the altar, at least so "a respectable man told him," and occasionally a dim halo of light passed round the chapel, and was followed by the shadows of "two persons, which were brought out in strange distinctness" upon the wall, and which passed with a peculiar movement from the south wall till they stood close by the altar, from the steps of which the priest was watching them intently, while at the same time he beseeched the people not to become unduly excited, but to pray and to thank God for this special manifestation.

RELIGIOUS LIBERTY IN THE BALEARIC ISLANDS.—Letters from Minorca to *El Comercio* states that the Protestant preacher who was the object of the intolerant manifestation with which all the Press has been occupied, sought permission on the 10th of August of the local authority to celebrate, during the days 14th and 15th, Divine worship according to the evangelical rite. The alcalde replied, refusing permission, under the pretext that the premises where the said worship was to be celebrated belonged to a society, and, therefore, could not be utilised for the object, and although the Protestant minister accredited in writing the permission of the proprietor of the locality and of the president of the society, the alcalde maintained his refusal, contending that only a portion of the associates agreed with the views of the missionary. These (says *La Opinion* of Madrid) are the results of the liberty which we enjoy under the paternal government of Senor Canovas. An alcalde interferes in the interior affairs of a society which has its autonomy conceded by the law, and can perform within its house any act not discordant with it nor contrary to morals, but the authority interferes on the ground that there are associates who are not agreed upon the act authorised by the president of the same. Here was no other law than the caprice of that Senor Alcalde.

PRESENTATIONS AT BRECON COLLEGE.

On Wednesday last a large and influential gathering of old and present students and others interested in the day's proceedings met in the library of the college in order to present Principal Morris, D.D., with tokens of high appreciation of his long and distinguished services to the denomination for the last twenty-five years as Principal of this college.

Another pleasing incident was the presentation to the Rev. R. Thomas, of Hanover, Mon., of his portrait in oil, as a mark of esteem from his friends for his interest in the institution and his previously founding the Thomas Scholarship in connection with it.

During Professor Morris' principalship, Brecon College has experienced only success, the training given being of a high order, fitting the students to occupy, as many of them do, positions of high honour and responsibility. Up to the present time 196 students have had the great privilege of attending the Principal's lectures; 107 of these are stationed in Wales in the Welsh ministry, thirty-four in the English ministry, seven labour in America and the colonies, six are missionaries, and forty-two students now live in the institution. Dr. Morris is a preacher and writer of great power and ability, and as tutor he stands in the first rank of eminence.

Dr. Kennedy, of London, presided, and amongst those present were Revs. Dr. T. Rees, Swansea; E. Thomas, Hanover; D. Edwards, Gower; J. B. Jones, B.A., Brecon; W. Griffiths, Beaufort; Prof. Rowlands, B.A., Prof. W. Oliver, M.A.; J. N. Richards, Pen-y-groes; T. Evans, Talgarth; W. Davies, Llandilo; R. Morgan, St. Chars; W. Jansen Davies, Cleckheaton, York; P. H. Davies, Burnley; R. T. Howell, Malvern Link; D. Thomas, Llangynidr; G. T. Smith, D. E. Williams, Henllan; Rees Jones, Aber; D. C. Jones, Brychege; Thos. Phillips, Builth; J. H. Davies, Bethel; P. G. Thomas, Penarth; J. Griffiths, Newport; Thomas Thomas, Libanus; D. A. Griffith, Garth; Daniel Jones, Wickham Market; W. Emlyn Jones, Morriston; T. Johns, Llanelly; Wm. Edwards, Aberdare; T. E. Davies, Cross Inn; B. Evans, Neath; Messrs. Roberts, Pontypridd; Jones, Llanwrtyd; Beddoe, Nelson; Harris, Sunny Bridge; Frater, Brecon; and others.

The presentation to Dr. Morris consisted of a portrait in oil by Mrs. Parminster, of Swansea, a beautifully illuminated address on vellum, encased in a gilt frame, and a purse of money—the whole value being about £406.

The presentation to Rev. R. Thomas was an oil portrait of himself. Both portraits are now hung in the dining-hall of the college.

The Rev. DANIEL JONES having offered prayer,

The CHAIRMAN said he did not expect to be called upon to take the chair, but simply to say a few words in the course of the proceedings; however, he would act upon a principle which he would inculcate upon every young man—the principle of doing what one was bid when lawful so to do. They were there to fulfil a Divine command that day—to give honour to whom honour was due. (Applause.) In rendering honour they must be on their guard against giving to man the honour due to the Great Master. (Hear, hear.) Our Lord reproved the Pharisees, and told them they could not believe because they sought honour from man, not from God; if any seek honour from man, he hoped they would disallow it; still, when man devoted gifts, whether of intellect or property to the service of Christ, they were honouring Christ by honouring His servants. (Applause.) They read in the Epistles of Paul of a brother whose praise was in all the churches—Paul was not above this, but was deeply sensible of affection, and was gratified when he could speak of a brother as one whose praise was in all the churches. They need not fear encroaching on the honour of their Master when rendering that afternoon the honour due to a man whose praise was in all the churches. Referring to honoured friends present, he said one of them, Rev. R. Thomas, the chairman for the year, had bestowed upon the college a gift which would perpetuate his name, and be valued by the students of the college after he (the donor) had gone to his fathers, not altogether on account of its pecuniary value, but as it afforded a valuable stimulus to all aspiring students. (Applause.) As to his friend, Dr. Morris—(loud applause)—he could now call him "Doctor"—(renewed applause)—not that he attached any great importance to a doctorship. When some men were called doctors he felt a desire to unrobe himself of the double doctorship conferred upon him, and almost feared that really the undoctored men would be the men of the future; but he did not believe there were any students now in college, or who had gone out of it, but were prepared to support the doctorship conferred upon their principal. (Applause.) He remembered that Dr. Hamilton, when a doctorship was offered to him, asked whether the public were prepared to give it; in that case he was prepared to take it. Such was the case there to-day. He believed that Dr. Morris, if he was not assured that the honour conferred upon him had met with the entire approval of the brethren in the ministry, and all who knew

him, he would rather have declined the honour than accepted it. (Hear, hear.) Dr. Morris could point to twenty-five years' useful, zealous, honoured service, and a man who could fill the theological chair for twenty-five years as Dr. Morris had done might well wear the title of D.D. or any other honour the public might confer upon him. (Applause.) It did not become him to speak of Dr. Morris's college labours. He (the speaker) had now been visiting the college for thirty years—a few years before the commencement of Dr. Morris's principalship—he had an opportunity of knowing the quality of Dr. Morris's work as well as any one—the students excepted—and one thing struck him was Dr. Morris's mode of teaching, especially his wonderful power of adaptation to the peculiar circumstances of the times. He referred especially to the choice and taking up of the new books exciting attention with respect to which he was prepared to keep abreast with the times, and give the students the benefit of his own thoughts. The speaker here referred to different modes of training adopted by different tutors, and referred to Dr. Chalmers, at whose feet he (the speaker) sat, and he never listened to that great man without carrying away some great truths which stuck to him even now, for Dr. Chalmers spoke in his class-room with the same wonderful power and eloquence as he would when addressing 5,000 in an amphitheatre. He had found Dr. Morris very full of knowledge, and had seldom touched a topic upon which he had not an opinion, and a reason for his opinion. He left this college year after year, and although Dr. Morris was present, he did not hesitate to say he had carried away from Brecon College important thoughts, which had been of great service to him in his own studies. He had spoken of Dr. Morris as abreast with the times, and being acquainted with the thinking of the times. Now, the thinking of the present time was very erratic and dangerous. It was what they called very advanced thinking, although the meaning of this word advanced, as here applied, he had tried in vain to understand. Whatever it meant, it was not what Dr. Morris would claim a title to. (Hear, hear.) He was not advanced as some men were in these days. (Laughter.) He rejected a great deal of it as unsound and untrue, and yet he was not an old "fogey." (Laughter.) He proved all things, and held fast only that which was good. His friend, Dr. Morris, sifted what was advanced, and did not shut himself out from any light, come whence it may; he thought for himself, and taught his students to do the same. (Applause.) In touching upon the difficulty of Dr. Morris's position, the rev. Doctor pointed out that for twenty-five years the Principal had retained the full confidence of the committee of the college. By mutual forbearance and tact he had so managed the affairs of the college that he had gained the affection and respect of all. Another difficulty was with the students; they were men—even Welshmen—and it was not the Psalmist alone who thought himself above his master. (Laughter.) Keltis were very impulsive (and he was a Kelt), the least submissive to law and order as the old Galatians were. Well, Dr. Morris had to do with a generation of Keltic students, and somehow he had for twenty-five years been able to manage the affairs of the house as to gain the affection, the confidence, and honour of all in the house, and those who had left it. That was a great moral triumph. (Applause.) In conclusion, Dr. Kennedy prayed that Dr. Morris might be spared for many years to teach and rule—he used the latter word emphatically—in that house, and he hoped that when the end came—and it would be some day or another—Dr. Morris would be able to look upon the Master whom he had served all these years of his ministerial life, and commit himself into His hands, conscious, though humbly conscious, that he had been able, not in strength of his own, to do what he had, and he trusted he would hear that Master say, "Well done, good and faithful servant; enter thou into the joy of thy Lord." (Loud applause.)

The Rev. W. EMLYN JONES then read the address to Dr. Morris, which was loudly cheered. He was glad to hear the cheers for him, whom they that day delighted to honour. He was proud to address his old tutor as Dr. Morris. He had to add that, as one of the secretaries, his appeals had met with a hearty response—from old students and from the public, notwithstanding the bad times, and the fact that there were four other testimonials of a similar nature on foot at the same time. As secretaries to the movement, they had done their best from a sense of duty and debt to Dr. Morris, feeling that they were working for a man of God, and were devoutly thankful they had been privileged to sit at his feet. (Hear, hear.)

During a short lapse in the proceedings, Dr. REES, of Swansea, rose to present his portrait to the Rev. R. Thomas, the chairman for the year, of whom he spoke as an able and respected minister of forty-four years' standing. His friend, Mr. Thomas, had laboured hard; now Providence had smiled upon him, and he was a wealthy man—wealth honestly and honourably obtained, but not by preaching the Gospel. The rev. Doctor remembered four generations of Nonconformist ministers, numbering altogether

between 4,000 and 5,000, not one of whom had made a fortune by preaching. ("Hear, hear," and laughter.) But their Master had been remarkably kind, had given them all they needed, and most of them would pass away without leaving behind them anything except, he trusted, a good name. (Hear, hear.) Dr. Rees, in referring to Mr. Thomas' noble use of his wealth, remarked that he was educated at Brecon College, and had not forgotten the institution, but had founded a scholarship, which many generations of Keltis, perhaps 1,000 years hence, would enjoy—(applause)—and Mr. Thomas's name would live in connection with this act if he had nothing else to keep his name alive. (Applause.)

The Rev. R. THOMAS, in acknowledging the presentation, observed that there were some journeys in life they would never forget. There were two in his—one being his first journey to this college forty-seven years ago; the other was that journey to-day. (Applause.) He advised those present to do what they could for their Master whilst they were alive, and not leave it until after they were dead. (Hear, hear.) He had found more pleasure in founding the scholarship than anything he had ever done in his life. (Applause.) It was with very great pleasure, having received the portrait at their hands, he presented the same to the college. (Renewed applause.)

Mr. THOMAS WILLIAMS, J.P., Merthyr, (the treasurer of the fund), then presented to Dr. Morris a purse containing the pecuniary portion of the gifts subscribed for that gentleman. The amount already received—he expected more—was £405 11s. and he was sure Dr. Morris would not measure the esteem they had for him by the amount subscribed. The portrait cost £42, the address £12, and the incidental expenses were £12 14s. 4d. He had great pleasure in handing Dr. Morris a purse containing £388 odd, and he felt they were that day paying honour to whom honour was due. He (the speaker) had been a member of the committee for thirty years, and for twenty-five years had been as faithful as anyone present. (Hear, hear.) He had had intercourse with the Doctor often and often, but never found a difficulty cropping up between them. The more he knew him, the deeper he loved him. (Applause.)

The Rev. Thomas Johns, of Llanelly, the other secretary, then suitably presented Dr. Morris with the portrait.

The Rev. Dr. MORRIS, who was most heartily cheered, in rising to acknowledge the presentations, observed that he found that a very formidable occasion, and he hardly knew how to face it. He was deeply sensible of the honour done him by those who were concerned in getting up this testimonial. He felt gratified it came from numerous friends whom he held in very high regard, not a few of them men of eminence in the denomination; but he was specially gratified that it came from so many of his own students, past and present. (Hear, hear.) Of the latter he might say whatever had happened they had always shown an affectionate regard for their old tutor. (Applause.) He must confess that when he had heard of the presentation being set on foot, he was agreeably surprised, for he had never dreamt of anything of the kind; nor that he had any doubt of the kindness and generosity of his friends, but that he never claimed for himself more than a fair share of personal merit. Of course, human nature liked appreciation, and he did not deny that there was a great deal of human nature in him. (Hear, hear.) As the poet said, "I am a man, and nothing human is foreign to me." He thanked God that He had given him favour in the eyes of so many friends with whom he had to do, and had given him such ample proofs of it on that occasion. He thanked them very much for their desire to perpetuate his name in connection with the college when he was no longer among the living; the portrait did equal honour to the skill and genius of the fair artist. That beautiful address—beautiful in form and substance, in sentiment and spirit—contained many kind words. He would not affect to criticise it; it would be uncourteous to contradict any part of it, but it seemed to him that love was handling the pen which wrote that address and influencing the mind which idealised it. He also valued the kindness which had filled that handsome purse; its contents were of great value to him, he was not a rich man, and it would be of great service to him and his family in the future. (Hear, hear.) He thanked them very much for it. In fact, he had received abundant honour, and in variety; and he thanked all the originators—those who took care of it and laboured hard. Mr. Williams (the treasurer) never spared himself in any good work, and he was an honour to his denomination. (Applause.) There was one absent whom he would thank, Rev. E. Herber Evans, the chairman of the movement, whose name was a household word in Wales, and even in England. He prayed God to spare his precious life. (Hear, hear.) The secretaries of the fund were two of his old students, Revs. W. Emlyn Jones and Thomas Johns—men whom he held in high regard, and who shed a lustre on their Alma Mater. (Applause.) He thanked all who were there that day from Yorkshire and Lancashire and various parts of Wales, and he thanked Dr. Kennedy, who was a power both by tongue and pen, for having come so

long a journey, and for so kindly presiding over their meeting; in a word, he thanked all whom it concerned—(laughter)—from the bottom of his heart, but chiefly he desired to thank God; and he would "bless the Lord with all his soul" for having brought him to that work. It never entered into the visions of his (the speaker's) young ambition to aspire to a tutorship. He was alarmed and astonished when asked to accept it. However, he accepted the responsibility, and now that he looked back upon a quarter of a century in that momentous service, he hoped he had not spent his strength in vain. (Applause.) He liked the work, and was never happier than when in the class-room or preparing for his students; and if sometimes a storm had arisen, he acted on St. Paul's principle, "Except he abide in the ship," &c. (Cheers and laughter.) Of course, where there were men there was friction; in committees, in churches, in the State; and no trials had come to him which were not common to other men; but he was thankful to say he found no personal enmities where he might expect enmity, and sooner or later they all gave him a place in their hearts. (Applause.) They always admitted he was honest, perhaps stupidly honest. (Laughter.) However, he hoped he would soon lose all the stupidity—(renewed laughter)—and have all the honesty left after all. In twenty-five years more he might then expect to be a perfect tutor. (Applause and laughter.) Dr. Morris referred to the title of D.D., which had been sent him from America. Having referred to his reluctance to wear this degree, and the pressure that had been put upon him by his friends to do so, Dr. Morris said he did so that he might not give offence to his kind friends, and thought it would be ungracious of him to tell them in America on that presentation day that he did not value their title. (Hear, hear.) He felt also that he would disappoint the constituents of the college, who seemed very much pleased to find their Principal reckoned among Doctors of Divinity. (Applause.) There was one thing wanting to complete the happiness of that occasion; there was one sweet face, one dear presence missing. She would have rejoiced with a joy equal to his own; but she was not there; she was gone. The audience was deeply moved at these touching references to the late Mrs. Morris, and tears freely flowed as Dr. Morris resumed his seat.

Dr. KENNEDY adduced one great proof of the singular efficiency of Dr. Morris's teaching; and the flexibility of his mind, if he might so speak. He referred to the great success of Brecon College students—seven of them—in the recent Senatus Academicus Examination. He was startled when he found Brecon prepared to enter so many students, and surprised at the solid success of the students. He would tell the students they owed it to the dauntless perseverance and ability of their principal. (Applause.) The rev. doctor also referred to the Burials Bill, and urged upon Welsh Nonconformists to be alive to the responsibilities resting upon them; not a few political consequences might flow from this Bill. (Hear, hear.) He hoped they would not grasp this concession—this right, rather—in a spirit of triumph over their Church friends. (Hear, hear.) He hoped Brecon College would minister, as in the past, to the welfare of the ministry, and the ministry would do all it could to promote spiritual Christianity and practical morality among the people. (Applause.)

Professors ROWLANDS and OLIVER proposed and seconded a vote of thanks to the officers of the testimonial fund, as also to Dr. Kennedy for presiding.

After a few remarks from Rev. W. EDWARDS, Aberdare, the doxology was sung, and the proceedings closed with the benediction.

The company then proceeded to the dining-hall to see the two portraits, where they were hung in company with the portraits of other eminent friends of the college.

THE REV. GEORGE VERRALL, of Bromley, Kent, a veteran minister, has passed away, after a brief illness, at the age of eighty-three years. Mr. Verrall was the pastor of the Congregational Church at Bromley during a lengthened period, having gone thither in May, 1837, and continued in the pastorate until 1858, when he resigned. Mr. Verrall was a native of Lewes, and was attached in early life to the Church of England. He was brought under the earnest influence of the gospel as preached in the Countess of Huntingdon's Chapel in that town. Coming to London in 1829, and commencing business, Mr. Verrall was a member of the church at Hanover Chapel, Peckham, under the pastorate of Dr. Collyer. He devoted himself assiduously to Christian work in connection with the doctor, and rose very high in his estimation. Having become accustomed to preaching, he made the acquaintance of the small cause at Bromley, and was elected minister there. Mr. Verrall, shortly after going to Bromley, bought the house in which he lived for more than for 7 years, and in which he died, on Sunday last, enjoying the respect of all who knew him. For the whole of this time, and longer, Mr. Verrall was a consistent total abstinence. We understand that several societies will receive legacies under his will. We may mention, as among the number, the Bible, Religious Tract, Home Missionary, and London Missionary Societies; also the Lewisham and Milton Mount Schools. We may add that Mr. Verrall was the father of the Rev. R. T. Verrall, the respected secretary of the Pastors' Retiring Fund.

IRISH CONGREGATIONAL UNION. BELFAST, Tuesday Morning.

SPECIAL interest attaches to the meetings of the Irish Congregational Union appointed to be held this week in Belfast, in consequence of the discussion which has been raised with regard to the work of the Irish Evangelical Society. This Society has for some time been in a very unsatisfactory financial position; and, indeed, from the first it has never received the amount of support which its work—that of assisting in the spread of evangelical truth in connection with the ecclesiastical principles of Congregationalism in Ireland—might have been expected to secure from English Congregationalists. The average income has been about £2,500 per annum—an amount so inadequate to the requirements of the engagements upon which the Society has entered that a debt of about £1,500 has already accumulated, and this is being increased, notwithstanding various efforts in the way of increasing funds and of reducing expenditure, at the rate of about £400 a-year. Under these circumstances, the question has been asked whether it would not be desirable to seek the amalgamation of the Irish Evangelical Society with the larger organisation of the English Church-Aid and Home Missionary Society, or whether in some other way the efficiency and the resources of this society might not be increased. Communications on the subject were opened with the Congregational Union of England and Wales, and counsel and help were asked by the officers of the Irish Evangelical Society. One result of these communications was a Conference held this morning in Belfast, in the schoolroom of the Clifton-park Congregational Church of this city. The Conference was attended, on behalf of the Special Committee of the Congregational Union of England and Wales, by the Rev. W. Cuthbertson, B.A., and Mr. A. J. Sheppard, of London; on behalf of the Irish Evangelical Society, by the Rev. E. J. Hartland, Mr. M. H. Habershon, and the Secretary, the Rev. W. W. Jubb; and on behalf of the Irish Congregational Union, by about sixteen ministers and delegates. The chair was taken by Dr. Collins, of Dublin, and the proceedings were opened with prayer. Mr. Jubb then stated, in a clear and forcible manner, the circumstances which had led to the Conference, and the subjects specially requiring the consideration of those present. He gave an outline of the position of the Irish Evangelical Society, mentioning the facts already alluded to, and stating that he felt that the time had come when the question must somehow be forced upon the English Congregational churches whether they would take up the work of evangelisation in Ireland in real earnest, or whether they would leave it to other sections of the Christian Church. In his judgment the income of the Irish Evangelical Society was not more than 25 per cent. of what it ought to be, if it was to do its work efficiently. He knew that even among many leading Congregational laymen in England there existed considerable scepticism as to whether Congregationalists had any special mission in Ireland, and at least a doubt as to the desirability of continuing such efforts as had been put forth. This scepticism, however, was he believed very largely the result of ignorance, and he had found on several occasions that it had been entirely removed by a clear, simple statement of the facts of the case. One great obstacle to the diffusion of such information was the difficulty of getting pulpits and platforms in England placed at their disposal for this purpose. The Irish Evangelical Society was one of a number of small societies, which were continually pestered by ministers and deacons with applications for aid, and whose various claims were a source of great perplexity to those who had the arrangement of collections. Referring to the suggestion of the incorporation of this society with the Church-Aid Society, Mr. Jubb was strongly disposed to advocate the adoption of that course: first, because by this means the working expenses of the society—which, however, were not excessive as compared with those of other small societies—would be thus reduced; and secondly and chiefly, because the Irish work would by this means have a better chance of being brought fully and fairly before the English churches. The Rev. E. J. Hartland, secretary of the Church Aid Society, remarked that the constitution of that society entirely shut out all who were not members of the Congregational Union of England and Wales, and that, therefore, unless that constitution were fundamentally changed, the work of the Irish Evangelical Society could not be taken up in the manner suggested. Such a change of constitution might no doubt be made, but he did not think that the time had yet come for it. English churches had not yet become sufficiently familiarised and brought into sympathy with the idea of the work proposed by a national Church Aid Society to be induced to give it their hearty and general support, and therefore the idea of including Irish Missions in the Church Aid Scheme was, in his opinion, premature. The Rev. W. Cuthbertson did not think, notwithstanding Mr. Hartland's no doubt accurate statement of the case, that the Conference

ought to dismiss from its consideration the suggested amalgamation, and he believed that if they expressed an opinion in its favour, that expression of opinion would have weight with the Council of the Church Aid Society. He reminded the members of the Conference, however, that he and Mr. Sheppard, as representing the Special Committee of the English Congregational Union, were there specially with a view to obtaining information as to the actual state of the Congregational work in Ireland, and that it was most important that such information should be given. The Rev. S. J. Whitmee, of Dublin, gave his testimony as to the need of the work of Congregationalism in that city and in Ireland generally. He believed that there was a bright future for their work. He urged that it would be inexpedient to throw the responsibility of that work upon the Irish Churches, and that they needed English sympathy and support. If the Church-Aid Society would undertake their work, he believed that that society would be the gainer by it, for they could tell stories of evangelical enterprise in Ireland which would greatly interest English congregations. The Rev. S. Hadden, of Donaghy, as the pastor of a rural district, then powerfully pleaded the importance of Congregational work. The difficulties in the way of Protestant evangelical efforts in the country districts were simply appalling, and such efforts, he regretted to say, were frequently opposed by Presbyterian ministers and by the "proud Methodists." Since the Methodists and the Primitive Methodists of Ireland had been amalgamated, their rural work had to a large extent been abandoned, and they now confined their efforts chiefly to the large towns and cities. The Plymouth Brethren had been doing a good work by the preaching of the Gospel in his neighbourhood, but they had been bitterly opposed by many influential ministers. The people—Roman Catholic as well as nominally Protestant—were very generally ready to listen to the Gospel, and, indeed, not a few of them were longing for it. Mr. Hadden went on to say that he had found more sympathy with Gospel efforts among Episcopalian Christians than among Methodists or Presbyterians. He was himself in the habit of conducting cottage meetings at fourteen different stations, at which from 40 and 50 to 100 people would gather to listen to the preaching. He urged the great importance of the work of the Irish Evangelical Society, and of a greater degree of harmony between it and the Irish Congregational Union in the prosecution of their undertaking—the evangelisation of Ireland. Various other speakers continued the discussion, which was prolonged until about two o'clock, the Conference having met at eleven. The unanimous feeling was strongly in favour of the work of the Irish Evangelical Society, and of the importance of its being continued at least until the way should be opened for its amalgamation with the Church-Aid Society. A resolution of hearty thanks to the deputation from the Special Committee of the Congregational Union of England and Wales was unanimously adopted. The first public meeting of the Irish Congregational Union will be held this (Tuesday) evening, and the sittings will be continued on Wednesday and Thursday.

LIBERATION SOCIETY MEETINGS.

MR. GEO. KEARLEY IN DURHAM AND NORTHUMBERLAND.

SHILDON, CO. DURHAM.—On Monday, September 6th, a large meeting of miners was held in this populous township, under the presidency of Mr. Henry Brown. A vigorous address was delivered by Mr. Kearley, and a resolution in favour of Disestablishment and Disendowment was proposed and seconded by two local residents, and carried with only six dissentients.

SPENNYMOOR, CO. DURHAM.—Tuesday, 7th, a similar gathering assembled in the Market-place, Tudhoe Grange, when Rev. L. Stafford presided, and Mr. Kearley was unanimously thanked for his lecture,—spirited speeches in approval following.

CROOK, CO. DURHAM.—Wednesday, 8th, a still larger meeting of miners and general residents. Mr. H. B. S. Thompson, of Newcastle, took the chair, and Mr. Kearley's address was heard with much interest and orderly attention.

BLYTH, NORTHUMBERLAND.—Thursday, 9th, under the chairmanship of Dr. Trotter, of Bedlington, commenced by him in a speech of singular clearness and ability, a very numerous assembly listened to Mr. Kearley. A strong resolution, moved by the Chairman and seconded by Mr. Thomas Messen, was passed, affirming the justice and advantage of freeing the Church from the State.

ROTHBURY, NORTHUMBERLAND.—Friday, 10th. A sudden change to heavy rain hindered the proposed open-air meeting in the Market-place of this beautiful rural town. The long room of the hotel was quickly secured, and a considerable audience, with growing manifestations of approval, listened to Mr. Kearley's explanations of the work and objects of the Liberation Society. A vote of thanks to the lecturer and to the chairman (Mr. H. B. S. Thompson) was moved by Mr. Craig, seconded by Mr. W. T. Graham, and carried unanimously.

MR. BROWN IN HYDE.

The *Cheshire Herald* devotes considerable space to the account of the meeting held by the Rev. J. J. Brown in the Hyde Market-place. The chair was occupied by Mr. James Beard, who was supported by the Rev. J. J. Brown, of Bradford, lecturer to the Liberation Society; Mr. Alexander, of Manchester, the secretary; Mr. T. Cook, Mr. J. Dunn, and other gentlemen. The Chairman, in opening the meeting, said it was not held in any spirit of enmity towards the Church of England; but Dissenters had no need to fear any inferiority of position to Churchmen; they were able to hold their own, and were fortunate in having clergymen who commanded affection and respect from Churchmen and Dissenters alike. They, however, wanted to remove the Church from State patronage and control, because to do so would be to set them free from bonds which they themselves had long ago discarded, and open to them an extended field of usefulness and a purer and freer life. There was an argument, which to his mind was an extremely important one—viz., that the union between Church and State, whether seen in their own country or in any other, was not only a misfortune for the State, but also a misfortune for the Church. Mr. Brown's address was received with applause. Mr. T. Cook and Mr. F. Alexander followed.

HACKNEY COLLEGE.

THE inaugural meeting of the session at this college was held last Thursday evening. Tea and coffee were served in the dining-room previous to the meeting, which was held in the library under the presidency of Professor McAll, supported by Professors Christie and Johnson, the Revs. J. V. Mummery, J. De Kewer Williams, J. Nunn, &c.

A hymn having been sung, a portion of Scripture was read by Professor Christie, and prayer was offered by Professor Johnson.

Professor McALL said: Thus early in the proceedings of this meeting it is deemed natural and proper that reference should be made to the circumstance that you do not find this institution to-night in the position in which it very lately was, in consequence of the removal from our staff of professors of Professor Turner, who for so many years, ten in number, was connected with us in this institution, and with whom our relations have been exceedingly gratifying and amicable. Mr. Turner is now entering upon a more conspicuous position, in which he will be very useful, and one in which we trust he will find everything tend to his comfort and prosperity. He has accepted the position of Professor of Moral Philosophy and Church History in the Lancashire Independent College, and he will be glad to know that there will be no injury suffered by our own students, for whom we are called upon in the first place to care, the committee having secured acceptable help temporarily in the following manner. The subjects which Mr. Turner dealt with will be discharged so far as moral philosophy is concerned by Mr. Vaughan Pryce; so far as the higher classics, by Professor Johnson, of New College; and other subjects by Dr. Evans, of New College. Followed as Mr. Turner is by the most kind wishes for all connected with this institution, he will find great satisfaction in the assurance that the college does not suffer in its efficiency by his removal.

Mr. E. VINNEY (treasurer) said they were taken by surprise when they heard that Mr. Turner had been invited to take a chair at Lancashire College. He was only expressing the feeling of the committee, and of the students who had passed through the college under his tutorship, in saying that Mr. Turner had secured the confidence and esteem of the students. (Cheers.) He trusted that in his new sphere of action he would have equal and enlarged success, and that God would prosper and bless him.

After the singing of another hymn, and prayer by Mr. MURRAY, the CHAIRMAN called upon the Rev. Edward White to address the students.

Mr. WHITE then delivered the address, given elsewhere, which was very attentively listened to, and received with much applause.

Professor McALL spoke of the great value of the admirable address with which Mr. White had favoured them, and he hoped they would have the opportunity of reading in print.

The Rev. J. NUNN was very happy to propose a vote of thanks to Mr. White, who was an old friend of his, they being pastors in the same neighbourhood, and in all his conversation and discourse there was the same outspokenness and love of truth which he had shown in the address. He always felt it good to be with Mr. White, for if a man was to teach others he must think for himself and be true to himself, or else his doctrine would not be effective with others. He thanked him for the good words he had spoken, and he was quite sure that the students would feel the better for the advice given to them, and go to their studies desiring that God's spirit might be with them. They were beginning the session under exceptional circumstances, but the committee had made arrangements for carrying on the studies of the house, and he was thankful to those gentlemen who had come to their help. They regretted that Mr. Turner was not with them, and they wished

all good gifts for himself and family where they had gone. (Cheers.)

The Rev. J. DE KEWER WILLIAMS seconded the vote of thanks. He felt great admiration for the paper, which was full of two things he liked—so much thought and so much heart. There were two sides to everything, and among thinkers there were two classes—optimists and pessimists. He himself inclined to the optimist view, but he thought now and then that their instructor inclined to the pessimist, but he settled down at last into the happy medium. He had had sincere pleasure in listening to Mr. White's address, and the students had shown their appreciation of it. They were deeply indebted to their friend for giving them the result of his forty years of observation and reflection.

Mr. WHITE, in responding to the vote, said it was a very great delight to him to be there, and he wished he had the opportunity of making the personal acquaintance of the gentlemen he had addressed. He had been in the ministry for forty years, and it became a matter of the utmost importance to them to watch the kind of men who were giving themselves to the ministry, for the great interests of England and the higher interests of civilisation had much to do with that question. He prayed that God's spirit might be with them there, and that when the time came an opening might be found for each where he might pass a happy and joyful life in the best of all services.

A hymn was then sung, and prayer offered by the Rev. J. V. MUMMERY, and the CHAIRMAN pronounced the benediction.

EPITOME OF NEWS.

DOMESTIC.

On Saturday the Queen, accompanied by Prince Leopold and Princess Beatrice, visited Deeside. The Royal party left Balmoral at midday, and proceeded by way of Braemar to the Linn of Dee, where her Majesty took some sketches. Earl Spencer left Balmoral on Saturday.

The Court will remain at Balmoral until the end of November, returning to Windsor for the anniversary of the Prince Consort's death, and then leaving for Osborne.

The Prince of Wales, accompanied by his sons Princes Victor and George to Portsmouth on Tuesday, where the latter embarked on board the *Bacchante*, which is about to proceed to Vigo to join the Flying Squadron. In a few days the Prince and Princess will proceed to Abergeldie.

The Grand Duke of Hesse and several of his children, who are coming to this country on a visit to the Queen, are expected to arrive in England this day. After a short stay at Buckingham Palace they will leave for Balmoral. His Royal Highness, while in the Highlands, will probably join the Prince of Wales in his deer-stalking expeditions.

The Grand Duke Constantine, who has been at the launch of the *Livadia* at Glasgow, is now in Paris, and will join the Czar's yacht at Plymouth.

The Queen has conferred the honour of the Order of the Garter on the Duke of Bedford, and approved the appointment of the Earl of Dalhousie and Lord Sandhurst as Lords in Waiting on her Majesty. Lord Thurlow has also been made a Lord in Waiting.

Mr. Gladstone has addressed a letter to Mr. J. Cowen, in acknowledgment of a resolution passed by the executive committee of the Liberal Association of Mid-Lothian on the occasion of his recovery from his late illness. Mr. Gladstone says he wishes to publicly express his hearty gratitude to all those who in this and other nations, in every position in life, and from every section of political feeling among his countrymen have manifested a kindly sympathy in his illness and a sincere pleasure at his recovery. The recollection of such generous feeling can, he says, never be effaced, and it will both cheer and guide him the future.

Mr. and Mrs. Gladstone arrived at Chester on Monday evening from Mentmore, and though, in compliance with the right hon. gentleman's wish, there was no organised welcome, and the time of his arrival had been as far as possible kept secret, a number of persons assembled at the railway-station to meet him. Mr. and Mrs. Gladstone walked from the station to the Bishop's Palace, being heartily cheered in the streets. The former walked to Hawarden Castle, a distance of eight miles, and Mrs. Gladstone returned to Hawarden by train.

Mr. W. E. Forster, M.P., Mrs. Forster, and Miss Arnold are spending a few weeks at Tenby.

The Queen has warmly congratulated the mother of General Roberts on his success at Argandab, and is said to have shown her approval of the General's conduct in a more substantial way by according to Mrs. Roberts and her daughter permission to occupy for life their present apartments at Hampton Court. The General is to have a good service pension of £50.

Sir W. V. Harcourt is somewhat exhausted by his labours during the past Session, feels not in good health, and is desirous of rest. He had intended visiting his constituents at Derby towards the end of this month for the purpose of addressing them, but he has written postponing his visit until the end of October or beginning of

November, when he will preside at the inauguration of the Derby Liberal Association.

Her Majesty has been graciously pleased to approve, on the recommendation of the Prime Minister, of a pension of £500 a year being granted from the Civil List to Lady Stratford de Redcliffe and her unmarried daughters, with the benefit of survivorship, in consideration of the long and highly distinguished public service of the late Lord Stratford de Redcliffe.

In the late Session of Parliament there were passed 48 public Acts, 203 local, and nine private statutes.

As a sign that the politicians of Liverpool are not yet tired out, it may be noted that there are no fewer than 26,886 claims and objections to be considered before the barristers appointed to revise the electoral roll.

The revising barristers appointed to revise the lists of voters for elections for members to serve in Parliament, will hold their various Courts for that purpose for county voters between September 20 and October 31, and for borough voters between September 15 and October 31.

Mr. Tracy Turnerelli is at present engaged in considering the advisability of prosecuting his claims to the Tracy peerage and estates.

The Times thinks there is "real ground for looking forward with confidence to the prospects of trade in the immediate future. The prosperity of the past season, the moderate level of prices, the soundness of credit, the prevalent feeling of confidence, and the bountiful harvest, form an unusual combination of favourable circumstances; the result seems hardly open to doubt.

It is stated that the Irish harvest over a great breadth of the cropped area is now housed and safe, and the yield is satisfactory, in some crops abundant, the potatoes particularly so.

Sir P. Egerton, M.P., speaking at an agricultural gathering on Wednesday, put some very telling figures before his hearers. Referring to the harvest, the hon. baronet said the superior quantity and quality of this year's crops represented a gain to the country of between fifty and sixty millions sterling.

The Earl of Lauderdale has intimated to his tenants that those under old leases are to have the privilege of killing hares and rabbits accorded by the Ground Game Act to new tenants. Other Scotch landowners, including the Earl of Aberdeen, have made a similar concession.

Sir Kenneth Mackenzie, of Gairloch, in a circular intimating that he will grant to tenants under existing leases the benefits of the Ground Game Act, says: "As the design of the Act is confessedly to afford tenant-farmers protection from the damage which hares and rabbits must occasion to their crops, I trust I may entertain the hope that the privileges now intimated will be exercised only in attaining this object."

Mr. Fawcett has recently received a further gratifying testimony to the feeling with which he is regarded in India. In March last some of the native inhabitants of Bombay sent £250 to be devoted towards defraying Mr. Fawcett's election expenses; and they have just sent over to England for his acceptance a silver tea service and salver of Cutch work, enclosed in a carved wood case, also of native manufacture. The service and the case are beautiful specimens of the artistic excellence of Indian workmanship. The case is inscribed:—"Presented to the Right Honourable Henry Fawcett, M.P., by his native friends and admirers in Bombay, India, June, 1880."

Mr. Arthur Bass, M.P., has been thrown from his horse at Glenquoich, Inverness-shire, and has sustained serious injuries.

The foundation-stone of a public free library was laid on Monday at Newcastle-on-Tyne. Mr. Cowen, M.P., gave an address on the occasion, and amongst those present were the Earl of Durham, Mr. Albert Grey, M.P., Mr. Burt, M.P., Sir C. Trevelyan, and Professor Leoni Levi. In the evening a public meeting was held, and Mr. Cowen, who presided, spoke on the greatly-improved means of obtaining knowledge in the present day as compared with former times.

The cricket match between England and Australia at the Oval ended on Friday evening in a victory for England by five wickets. The Australian eleven finished their second innings for 327, having made a total in their two innings of 476, against 420 made by their opponents in one innings. The English eleven had thus 57 to win, and this they did not accomplish until they had lost six wickets. It is stated that the Australians cleared, as their share of the match at the Oval, the sum of £1,400, or £170 per man. The same team played a match with eighteen of the Clydesdale Club at the Titwood-park Ground, on Friday and Saturday. It resulted in a draw in favour of the eighteen, who scored in their first innings 224, against 111 scored by their opponents. In their second innings the Australians made 47 with the loss of one wicket. The last match of the Australian cricketers in England, will be played at the Crystal Palace, on Monday, the 27th of September, and the two following days, against a professional English eleven. The English eleven will include Morley, Barnes, and Mycroft.

Dr. Campbell, a London physician, was drowned at Coatham, Redcar, on Thursday. Several other persons were in the water at

the time, among them being two youths named Robson, of Durham. Dr. Campbell had returned to his bathing machine, when he was asked by the elder Robson to assist his brother Charles, who had been caught in a current, and was then struggling in the water. Dr. Campbell at once took out a life-buoy to Robson, and then swam towards the shore. When he had got about twenty yards he called out to Robson to help him, but Robson, owing to the strong current, was unable to do so. A boat then came up and took Robson on board, but before it could reach Dr. Campbell he threw up his hands and disappeared. He was an excellent swimmer, and must have been seized with cramp.

Mr. Nares, of London, has had a strange experience. He was on board the *Princess Alice* when that vessel sank in the muddy Thames with its living freight. He succeeded in swimming ashore with a lady whom he erroneously supposed to be his wife. Mrs. Nares was drowned, and he subsequently married the rescued lady. On Thursday, at Exmouth, Mr. Nares again had another narrow escape of drowning. He and two others went out shrimping in a boat. The boat struck a rock and capsized. His two companions were drowned, and Mr. Nares was once more saved.

The thirteenth annual Trades' Union Congress was commenced on Monday in the Ancient Concert Rooms, Dublin. Mr. H. St. John took the chair at the opening of the Congress, Mr. J. Murphy, of Dublin, being subsequently elected president. Mr. Broadhurst, M.P., read the report of the Parliamentary Committee. About 120 delegates were present. Amongst the subjects to be discussed at the Congress, which will be concluded on Saturday next, are the reform of the magistracy, the application of the Summary Jurisdiction Act of 1879 to Scotland and Ireland, codification of the criminal law, and of the laws summarily administered in petty sessions, reform of the jury law by lowering the qualification of jurors, the increase of the number of factory and workshop inspectors, abolition of imprisonment for debt, certificates of competency for men in charge of steam engines, representation of labour in Parliament, reform of the land laws, the assimilation of the county to the borough franchise, and the extension of the hours of polling.

An extraordinary attempt to blow up a train has just been made on the London and North-Western Railway. A quantity of dynamite, with a contrivance for exploding it, was discovered on Monday morning on the line near Bushey. An early express train, which had passed over the spot, appears to have owed its safety to the "jar" of the train having shaken the exploding apparatus off the line.

A general strike in the nail-making districts of Staffordshire and East Worcestershire began on Saturday. Nearly 30,000 nailers ceased to work, but not for long. In consequence of the nailmakers in the Halesowen district refusing to co-operate, the strike has been abandoned.

FOREIGN.

Great progress is being made with the building of the Hotel de Ville, Paris. Nearly 1,250 workmen of all classes are employed in this task, including 150 carvers in stone.

The pestilential state of the atmosphere in Paris during the last few weeks has been attracting serious attention, and the Municipality have at length published a long apology through the Havas Agency to show that the sewers are not to blame. There had been no rain for six weeks to speak of, and there are 80,000 cesspools in Paris, to which the evil is to be traced.

It is reported from Paris that Mlle. Sarah Bernhardt is now engaged in a dispute with the United States on a question of international law. Forty-seven dresses, which Mlle. Bernhardt has asserted are part of her stock-in-trade as an actress, have been detained by the Customs authorities at New York, as exceeding reasonable privilege, and a protest against this course has been lodged by Mlle. Bernhardt.

The German military manoeuvres were continued on Saturday on the plain that lies south of Berlin, and at a distance of about ten miles from the capital. The manoeuvres consisted of an attack on a skeleton enemy, consisting of some battalions to represent sixteen battalions of foot, twenty-four squadrons of horse, and twelve batteries. The weather was magnificent, and a large crowd of spectators on foot, in carriages, and in carts, had assembled to watch the operations. The Duke of Cambridge, the Duke of Connaught, Sir Garnet Wolseley, and several English officers were in the Emperor's suite. All the foreign officers, diplomatists, and other guests, to the number of 360, were invited to dine with the Emperor at the Royal Castle after the parade on Friday, and the day finished with a grand gala fête at the Opera.

The manoeuvres of the Austrian army in Galicia ended on Friday, when the Emperor, who had been present throughout, complimented all the branches of the service on their marching and their tactics.

The Italian military manoeuvres in Tuscany ended on Sunday with a review of two army corps before the King in the Campo di Marte outside Florence. The reception of the King,

a *Daily News* telegram says, was most enthusiastic.

It is said that some important practical results are likely to follow from the Conference recently held between Count Maffei and General Cialdini. The Italian Cabinet has decided upon making advances towards Germany and Austria, and it is even stated that an agent has arrived at Vienna with the confidential preliminaries of a treaty.

The report relative to a proposed treaty of alliance between Russia and France are declared by the *République Française* to be mere idle gossip.

The semi-official *Agence Russe* says that after the categorical declaration of Lord Hartington and Sir Charles Dilke, and the dignified language of the Queen's Speech, there is nothing to justify the doubts raised in some quarters with respect to the understanding between the Powers on foreign affairs. This agreement, it says, is more perfect than ever, and nothing but incapacity or ill-will can give a pessimist interpretation to the communications between the Powers.

The Queen of Spain gave birth to a daughter on Saturday evening, and the latest bulletins report that mother and child are doing well. The event has caused great rejoicings in Madrid, and all the customary formalities were observed on the occasion. About 250 Spanish and foreign persons of rank were assembled in the ante-room adjoining the Royal bedchamber, and a few moments after the birth King Alfonso entered the room and carried the infant Princess about to let all see her. It is stated that the name of the Princess is to be Mercedes, and the Queen is reported to be as well as can be expected.

The Czar has conferred upon Count Melikoff the Order of St. Andrew, the highest decoration bestowed.

An English traveller, who has recently left Constantinople, writes to the *Daily News*:—"The Bulgarians burnt a Turk alive in his garden, near Rustchuk, the day I went through. There is no doubt about the facts whatever. The motive was greed. He had, or was supposed to have, money."

The Indian correspondents of the *Times* state that during last week the prospects of the crops throughout India, especially in the Punjab and North-Western Provinces, have much improved, and the anxiety before felt has been relieved.

Five thousand three hundred emigrants landed at New York during August.

The American correspondent of the *Times* says that Mr. Thomas Hughes has given the name of Rugby to the first town of the British colony in Tennessee, of which an account has recently been published.

Dr. Buchanan, of Philadelphia, the fraudulent diploma seller, who arranged a bogus suicide by jumping from the ferry-boat on the Delaware river on August 17, has been arrested in Michigan. He absconded to Canada after his bogus suicide. He was followed by detectives, who captured him at St. Claire on the Detroit river on Friday night. Buchanan will be brought to Philadelphia for trial.

The Obelisk presented by the Egyptian Government to the United States has been safely landed from the steamer in which it arrived from Alexandria.

The New Zealand Parliament has passed the Bill for legalising marriage with a deceased wife's sister.

Very strange news comes from Australia. There has been quite a severe winter on that continent, especially in New South Wales. Heavy snow fell on the 20th of July in the Braidwood district, lying at least 2ft. deep on the roads, and causing great destruction to flocks. In the Cooma district one squatter lost 500 sheep. In South Australia the cold is reported to be intense, and the fall of snow on the Flinders Range the heaviest experienced for the last twenty years.

A sad tale of jealousy and revenge comes from Melbourne. Mr. Macgregor Greer, the son of a Presbyterian minister, on the voyage out to Australia had occasion to remonstrate with his wife on the attentions paid to her by M. Soudry, a Frenchman. On arriving in Melbourne Mr. Greer endeavoured to obtain a divorce, and was recommended to send his wife back to England. To this the lady objected, avowing her love for M. Soudry. Subsequently husband and wife went to the Opera House, where M. Soudry came up and spoke to them. On this Mr. Greer fired at him with a revolver, shooting him in the head, then fired at his wife, the shot striking her below the ear and coming out at the mouth; again he fired at but missed a friend of M. Soudry, and finally shot himself, the bullet penetrating to the base of the brain. At the latest advices Mr. Greer was dead, Mrs. Greer was in a dangerous condition, but M. Soudry was likely to recover.

We understand that Messrs. Hodder and Stoughton will publish during the present month, in one volume, impl. 8vo, "The Congregationalism of the last Three Hundred Years, as seen in its Literature," by Dr. Henry Martyn Dexter; "The Atonement, and other Discourses," by Thomas Cooper; "New Zealand, Past and Present, a Handbook for Emigrants," by James Buller; also "The Cup of Consolation," with an Introduction by the Rev. J. B. Macduff, D.D.

MISCELLANEOUS.

THE LAMBETH BATHS WINTER MEETINGS (19th Series).—On Saturday evening about a hundred of the workers at these meetings met for tea and conference at the lecture-hall of Borough-road Congregational Church—the Rev. G. M. Murphy in the chair. Letters were read from Mr. Samuel Morley, M.P., Sir J. C. Lawrence, M.P., Mr. Alderman M'Arthur, M.P., Messrs. J. M. Cook, G. Livesey, C.E., &c., promising aid as heretofore. Mr. Andrew Dunn said a few words of encouragement. The Chairman spoke of the success attending the various meetings in town and country which have sprung out of the Lambeth gatherings, and stated that it was contemplated instituting Saturday night meetings next winter at Brighton. Last winter at the Lambeth Baths 179 meetings were held, 140,000 persons were present, and 1,000 temperance pledges were taken at a cost, irrespective of the rents, of £322. After a discussion, the meeting agreed to the continuance of the work much upon the old basis.

THE CENSUS.—The statute for "taking the census in England" has just been issued. The Local Government Board is to superintend the taking of the census, and the registrars of sub-districts to be formed into enumerators' divisions. The schedules to be filled up are to be left at all houses in the week ending Saturday, April 2, and the occupier of the house and the occupier of apartments to fill up in the schedule all particulars (except as to religion) of persons who abode in the place on the night of Sunday, April 3rd, and the enumerator to collect all such schedules within his division on the following Monday. The penalty for neglect is not to be less than 20s., and not more than £5. The schedules are to be collected from house to house, and to be corrected if found to be erroneous. The schedules are to be returned to the registrars, and by them to the Registrar-General for the use of the Government Local Board. A penalty of not less than 20s. and not more than £5 is to be imposed for refusing information or giving false answers.

THE ELECTION COMMISSIONERS.—Friday night's *Gazette* contains the names of the Commissioners appointed to make inquiry into the existence of corrupt practices at Macclesfield, Chester, Gloucester, Canterbury, Boston, Oxford, Sandwich, and Knaresborough. The Commissioners are as follows:—Macclesfield: Mr. Charles George Merewether, Q.C., Mr. John Shortt, and Mr. Albert Childers Meysey-Thompson, Barristers-at-law. Chester: Mr. Arthur Hammond Collins, Q.C., Mr. Alfred Tristram Lawrence, and Mr. Frank Lockwood, Barristers-at-law. Gloucester: Mr. John Bridge Aspinall, Q.C., Mr. William Robert McConnell, and Mr. Francis William Raikes, Barristers-at-law. Canterbury: Mr. Arthur Charles, Q.C., Mr. Albert Venn Dicey, and Mr. Robert Samuel Wright, Barristers-at-law. Boston: Mr. James William Bowen, Q.C., Mr. Richard Henn Collins, and Mr. William Alexander Lindsay, Barristers-at-law. Oxford: Mr. Lewis William Cave, Q.C., Mr. Hugh Cowie, and Mr. Edward Ridley, Barristers-at-law. Sandwich: Mr. William Haworth Holl, Q.C., Mr. Richard Edward Turner, and Mr. Francis Henry Jeune, Barristers-at-law. Knaresborough: Mr. Charles Marshall Griffith, Q.C., Mr. Henry Mason Bompar, Q.C., and Mr. Charles Crompton, Barrister-at-law. The Attorney General has suggested to the Corrupt Practices Commissioners that the official inquiries should take place as early as possible—certainly not later than the first week in next month.

UNFORTUNATE HITCH AT A WEDDING.—On Wednesday, a wedding was to have been solemnised at Cannon-street Baptist Chapel, Acerrington, but at the eleventh hour the "unforeseen" interposed, and the marriage was prevented. The pair to be joined in matrimony were Miss Emma, daughter of Alderman Entwistle, J.P., of Milnshaw House, Acerrington, to Mr. J. B. Bardsley, of the same town. The preparations for the wedding were on a large scale, and the interest manifested in the event was unusually great, the chapel being crowded to excess. The ceremony was fixed for ten o'clock, and a few minutes after that hour the carriages containing the bride and bridegroom and guests drove up to the door of the chapel. The officiating minister, the Rev. C. Williams, took up his position at the altar, and everything appeared ready for the ceremony, when it was discovered that by the provisions of the Act of Parliament the wedding could not take place until the next day, the required notice not having expired. Of course a marriage under such circumstances would be illegal, in fact no wedding at all, and the only alternative for the party to take was to return home and come again after the expiration of the notice. A short service—prayer and the reading of a portion of Scripture—was gone through, and the congregation, composed mainly of the fair sex, as is usual on such occasions, gradually dispersed, many of them being much disappointed. The "bride" and the wedding party generally took the unforeseen circumstances in good part. Subsequently the arrangements were carried out as if the wedding had really taken place. About thirty or forty guests sat down to the "wedding breakfast," and in the afternoon a large party was driven to Downham, near Clitheroe. The wedding took place next day.

A WOMAN'S INFLUENCE.—The representative of a New York house for the sale of intoxicating liquors, according to the *Hartford Times*, bears the following testimony to the effect of Mrs. Hayes' example in not having wine set before the guests at the White House at Washington:—"We don't sell one case of wine in Washington now where we sold thirty some years ago. Mrs. Hayes' 'no wine at State dinners' may have sounded easy to other people, but it was almost a sound of death to the wine trade. Many is the time we have sold hundreds of boxes to dealers, whom we knew in turn furnished them to the Executive Mansion. That trade is entirely gone now. Mrs. Hayes having declared against wine, of course it became unfashionable in a manner, and its consumption in Washington fell off very much. Last winter there was not one case of wine sold where forty were sold even ten years ago. The drinking of wine among men may not have fallen off much, but it certainly has among ladies. Wine is not necessary now at a fashionable party—I mean, of course, with the office-holding and political classes, who mostly drink it about Washington, though it is not always kept off the table."

RE-ARRANGEMENT OF EXETER HALL.—The *Builder* publishes two plans, showing the chief alterations proposed to be made for the Young Men's Christian Association, under the scheme submitted by Mr. Alfred R. Pite, and which has been determined on. The prominent features of the scheme are—1. The utilisation of the entire basement. 2. Ground-floor alterations, appropriating the whole area for the association work; this would comprise spacious reading-room and reference library with arched recesses for readers, and glazed screens to corridor, convenient coffee-rooms with domestic offices, and arrangements for the enlargement of the lower hall. 3. The mezzanine floor still reserved in its entirety for offices, calculated to secure a valuable rental, or available at any time for class-rooms. 4. The re-arrangement of the large hall to secure increased accommodation and facility of egress and access, for which latter two spacious staircases are provided, with lavatories accessible for festival occasions. In the basement there will be a double gymnasium on the north side twenty-eight feet in height, with access direct to new staircase at Exeter-street and ground-floor; a lecture-room on the south side, capable of accommodating 200 persons, and suitable for tea-meetings, being adjacent to class-rooms, and accessible immediately to new staircase from the front lobby of the Strand entrance, and spacious night schools, capable of accommodating 300, having also necessary class-rooms. The expenditure will probably amount to £15,000.

THE ANNUAL REPORT OF THE POSTMASTER-GENERAL has just been published, and gives us, as usual, many interesting facts and figures in connection with that ever-growing and, taken on the whole, admirably-managed institution, the Post Office. During the year 1,137,997,500 letters were dealt with—a number which shows an increase of 2·8 per cent. on the previous year. The number of post-cards was 114,458,400, or an increase of 2·7 per cent. Book-packets and circulars have increased by 8·6 per cent., but newspapers remain as nearly as possible at the figures given last year. No less than 1,417 letters containing coin and articles of value were observed which had been posted without registration. Exclusive of postage stamps found loose to the number of 72,000, as many as 27,224 articles of various kinds escaped from their covers, and were sent to the Returned Letter Office, this number being about half as large again as in the previous year. 21,621 letters were posted without any address, among which were 1,141 containing cash and bank-notes to the amount of £433, and cheques, bills, &c., for £4,251. Twenty-five thousand letters were stopped on account of the objectionable nature of their contents, such as frogs, lizards, insects, &c., and in one instance, a marlinpike. The business of the department is steadily increasing. Sixty-one new offices were opened during the year for telegraph business, and the profit made by the department reached £2,800,000. Notwithstanding the dulness of trade, and the bad harvest in 1879, the excess of deposits over withdrawals continue, and the balance due to investors shows an increase of upwards of £1,500,000. It is noticeable that of this large sum £91,853 falls to the share of Ireland, and of this amount the counties chiefly affected by the distress contributed £25,418.

AN EASY SITUATION.—The Rev. Henry Ward Beecher some time since received a letter from a young man, who recommended himself very highly as being honest, and closed with the request, "Get me an easy situation, that honesty may be rewarded." To which Mr. Beecher replied:—"Don't be an editor if you would be 'easy.' Do not try the law. Avoid school keeping. Keep out of the pulpit. Let alone all ships, stores, shops, and merchandise. Abhor politics. Keep away from lawyers. Don't practise medicine. Be not a farmer nor a mechanic; neither a soldier nor a sailor. Don't study. Don't think. Don't work. None of them are easy. Oh, my honest friend, you are in a very hard world! I know of but one real 'easy' place in it. That is the grave."

GLEANINGS

If report be true, the Prince of Wales has set a good example of providence to his future subjects. His Royal Highness, we are informed, has for some time past been assured with an old-established London assurance company for £40,000, and pays a premium of £800 a year.

How many girls find a means of gaining a livelihood by selling button-hole flowers in the street of London, may be inferred from the fact that a few days since two thousand flower-girls were taken down to Southend by special train, that they might enjoy a holiday in the country.

Pat to tourist, who has taken shelter in a leaky mud cabin; "Dade and it's soaked to the bone you'll be gettin' wid the strames through the roof! Come outside, sorr, it's dryer in the wet!"

It was said the other day of a clergyman who wore spectacles, that he was so truly modest he could never look on anything with a naked eye.

A little fellow, in turning over the leaves of a scrap-book, came upon a picture of some chickens just out of their shell. He examined the picture carefully, and then, with a grave, sagacious look, slowly remarked, "They came out 'cos they was afraid of being boiled."

"Yes," he said, dreamily, "we are always striving for a subjective goal. We lean over the verge of the infinite longing to grasp its mysteries, and lost in the profundities of its immensity." "Yes," she replied, thoughtfully; "but, John, would you mind my putting a brown patch on those old black pants of yours?"—*Norwich Bulletin*.

A traveller visiting a Mexican Cathedral was shown by the sacristan, among other marvels, a dirty, opaque glass phial. After eyeing it some time the traveller said, "Do you call this a relic? Why, it is empty." "Empty!" retorted the sacristan, indignantly. "Sir, it contains some of the darkness Moses spread over the land of Egypt."

GUILTY CONSCIENCE.—There was no preaching in a Kansas town the other Sunday, and all in consequence of a practical joke perpetrated by a lively young girl, who sat down late one Saturday evening, and sent a note to all the pastors. Each contained these words:—"All is discovered—fly." Every one of the four fled.

A FORGOTTEN MAN.—A Western man having lost his wife, a sympathising friend remarked upon his woe-begone appearance. "Well, I guess you would look thin, too," was the melancholy rejoinder, "if you had to get up before daylight, make the fires, draw water, split wood, and feed the cattle before breakfast. I tell you what it is, if I don't get somebody to fill poor, dear, sainted Maria's place, I shall be resting by her side before many weeks."

A GREAT OCCASION.—We have heard of various reasons of escaping interviews which threaten to prove unpleasant, but one of the most novel has just been hit upon by an ambassador of a foreign State. On being called upon by a visitor the usher informed the intruder that his Excellency did not receive on that particular day. "But I have a letter of audience," exclaimed the visitor. The usher struck at the root of the matter at once in his desire to serve his master by responding, "His Excellency is burying his mother-in-law;" adding with a pompous air, "and when his Excellency buries his mother-in-law he does not like being disturbed!"

THE SUPPRESSION OF WASPS.—Wasps this season are so numerous and so destructive amongst the fruit crop, to the great annoyance of almost all gardeners and fruit-growers throughout the kingdom, that a word of advice on their destruction will be seasonable. To dispose of wasps' nests proceed as follows:—First procure some benzoline oil, pour some into a small-sized watering can; take off the rose. The proper time to commence operations is as soon as the wasps have gone to rest. Pour into each nest about a wine-glassful of the oil, then immediately place a sod of turf over the hole of the nest stamping it firmly down with the foot, and nothing further is required. As a gauge for the quantity of oil required for each nest, two quarts of benzoline oil destroyed eighty nests. The process is so easy that two or three people would take a quantity of nests in a very short time.—*The Gardener's Magazine*.

WINTER FASHIONS.—"Penelope" thus discourses in the *Bristol Mercury* for the benefit of her fair readers:—"Already the great London millinery houses are foreshadowing the fashions for early winter, and I am told that plaids in all materials will be worn—also plush—not only as a trimming, but as the substance of mantles and costumes. There is a very decided indication of the return of crinoline or inflated dresses, suggested already by the extensive frilled, the puffed, and stiffened linings, into the full back widths of dresses from Paris. Mantles will be chiefly of rich black materials, lined with plush or satin of bright colours, and of the dolman or smock-frock shape. Both dresses and cloaks are often gathered down at the back and front in very close little gathers like a wagoner's smock, and in some cloaks of this sort brought from Paris I saw rolled little pads at the top of the sleeves, recalling the down sleeves of my mother's childhood, which were then worn in all better dresses. I saw

the other day a stylish dark blue serge travelling dress, trimmed with closely-set many rows of gold-coloured worsted braid; the bodice was trimmed in the form of stays, that is to say, the rows of braid came in horizontal lines from the neck to the piping which traced out the shape over the bust, and across the back like corsets. The back of the skirt was carried up and finished on the basque, and was very full, suggesting a dress-improver or "crenollette." Killing seems to be going out of fashion, and small box plaiting are taking its place on skirts. I see many ladies wearing mittens instead of gloves during this hot weather, but I think it is preferable to keep the hands covered, especially with soft wash-leather gloves, which are elastic and porous, and most pleasant wear for the country.

News of the Free Churches.

CONGREGATIONAL.

- The Rev. D. Waters, late of Brigg, has just commenced a year's ministry at Shipley.
- The Rev. W. Fox, from Cork, will commence his ministry as pastor of Cowper Church, East Dereham, on the 3rd of October.
- The choir of the Borough-road Church gave a concert in that place of worship on Monday in aid of the painting and repairing fund.
- Mr. J. E. Newell, of Lancashire Independent College, has been ordained as missionary to Samoa, at Market-street Church, Teignmouth.
- Mr. H. W. Holder, of the Lancashire Independent College, has accepted a unanimous invitation to the pastorate of the church at Stalybridge.
- The Rev. A. Griffin has announced his intention of resigning the pastorate of the church at Burnham Market, after a pastorate extending over a period of ten years.
- A bazaar has just been held at Soham to aid in the erection of more commodious Sunday-schools. The gifts, promises, and sales amounted to between £100 and £170.
- The Rev. L. Crookall, for some time assistant minister to the Rev. J. A. Macdysen, M.A., has accepted a unanimous invitation to become the pastor of Egerton, near Bolton.
- After being closed for some time for alterations, Queen's-terrace Church, Middlesbrough, was reopened on Sunday, sermons on the occasion being preached by the pastor, the Rev. J. P. James.
- The Rev. Thos. Henson, of Marsh Gibbon, Bucks, has received and accepted a unanimous invitation to the pastorate of the church at Ruardean, Gloucestershire, and commences his ministry there on the 26th inst.
- The sixteenth anniversary of the opening of the English Church, Mold, has just been celebrated. Sermons were preached by the Revs. H. E. Lewis (Buckley), G. Davies, (Llangollen), W. Nicholson (Liverpool), and W. Rees, D.D. (Chester).
- On Sunday afternoon the children's flower service was held in Spencer-street Church, Leamington. This Bible Flower Mission has sent this summer to various hospitals and infirmaries on an average 230 bouquets and texts weekly, making a total of nearly 4,000.
- Services in connection with the 107th anniversary of the Sunday-school at Tiverton, Devon, were held on Sunday, the sermons being preached by the pastor, the Rev. Thomas Cooper. The collections amounted to £26. As many as 150 scholars have been added during the year.
- Interesting services have been held at Ryton-on-Tyne, to celebrate the opening of the church, after very extensive alterations and enlargement of the schoolhouse. The opportunity was also taken for the ordination of Mr. E. M. McClumpha, of Glasgow University, who has recently accepted the pastorate of the church. The alterations have caused an outlay of about £450, towards which the congregation have raised about £300.
- The foundation-stone of a new Sunday-school and manse, in connection with the church at Ripon, of which the Rev. A. S. Trotman is pastor, was laid on the 8th inst. by the Marchioness of Ripon. Addresses were delivered by the Rev. Bryan Dale, M.A. (Halifax), and the Rev. W. Thomas (Leeds). The Rev. J. B. Healey, M.A. (vicar of Studley), the Rev. F. M. Lowry (Wesleyan minister), and Rev. T. G. Horton, also took part in the proceedings. The amount collected during the ceremony was £33.
- The fourth anniversary of the Rev. G. S. Hall's settlement at Ravensworth-street Chapel, Sunderland, has just been commemorated. On Sunday, sermons were preached to good congregations, in the morning by the pastor, and in the evening by the Rev. S. S. Hodgson. At these services a new organ was opened. On the Monday a public meeting was held. Mr. Hall stated that when he began his labours four years ago there was no morning congregation, and an attendance of only about fifty at the evening service. A good morning congregation now gathered together, and was steadily increasing; in the evening the chapel was well filled; the Sunday-school had more than doubled, and the funds were in the same pleasing condition.
- A conference of about one hundred workers connected with the Lambeth Baths winter meetings was held on Saturday evening in the lecture hall of the Borough-road Congregational Church. The Rev. G. M. Murphy, who occupied the chair, spoke of the success attending the various meetings in town and country which have sprung out of the Lambeth gatherings, and stated that it was contemplated instituting Saturday night meetings next winter at Brighton. Last winter at the Lambeth Baths 179 meetings were held, 140,000 persons were present, and 1,000 temperance pledges were taken, at a cost, irrespective of the rents, of £322. After a discussion, the meeting agreed to the continuance of the work much upon the old basis.
- The autumnal meetings of the Wilts and East Somerset Congregational Union were held last week at Malmesbury, extending over Monday and Tuesday. The preliminary service was conducted by the Rev. J. L. Phillips, the association sermon being preached by the Rev. Henry Tarrant. Mr. T. J. Jeeves,

of Bath, presided, and the first paper was read by Mr. W. B. Harvey, of Frome, on "The Sunday-schools of the Future." A paper on "Village Preaching, and How to Improve It," was read by the Rev. J. Chew; after which a committee was appointed to consider in what way village preaching could be put upon a more satisfactory footing, and report to the next meeting. The gatherings closed with a public meeting, which was presided over by Mr. Charles Jupp. Addresses on the evangelistic work of Congregational churches, the witnessing work of Congregational churches, and the co-operative work of Congregational churches, were delivered by the Rev. W. J. Hall, J. Clarke, W. Clarkson, and J. L. Phillips. We hope to give some further notice of these meetings in our next.

— The Welsh Congregationalists of Liverpool have been holding their anniversary services, which commenced on Friday, and terminated on Monday evening. There was a large influx of visitors from Wales, and the meetings throughout were crowded. The aggregate church meeting was held at the Tabernacle Chapel, Netherfield-road, under the presidency of the Rev. Hugh Jones, of Birkenhead. The chairman, in his opening address, gave a short account of the progress of the associated churches in Liverpool and Birkenhead since their last anniversary. He stated that there were not many remarkable facts, pleasant or unpleasant, to record—no gaps made in the ministerial circle, nor prominent members lost; no new churches formed, nor old ones troubled with dissensions; no large increase in the number of members, nor unusual cases of declension. The new chapel which is now being built at Birkenhead was referred to by the chairman as the greatest event of the year for them. The work was progressing satisfactorily, and the building, when completed as to site and plan, promised to be a most convenient and beautiful place of worship. The collections on Sunday amounted to £306, and will be devoted to the liquidation of the chapel debts.

BAPTIST.

- The Rev. H. E. Stone has accepted the pastorate of the church at Nottingham.
- The Rev. J. Maden has resigned his pastoral charge at Macclesfield after five years labours.
- Rev. John J. Irving, late of Swadlowcote, Derbyshire, has accepted an invitation to the pastorate of the church at Maldenhead.
- At Dalton-in-Furness suitable presentations were made to the Rev. J. G. and Mrs. Anderson on the occasion of their marriage.
- At Radstock Baptist Chapel, by the Rev. George Heath Lemon, Rev. Aquila Lemon, of Shipston-on-Stour, Mr. Harriet Ransford, of Bristol.
- Nearly £200 has already been raised on behalf of a testimonial fund to commemorate the services of the Rev. Dr. Price to the denomination.
- A bazaar was last week held at Shoreham in aid of the new chapel. In the absence of the Mayor of Brighton, Mr. W. L. Payne presided at the opening ceremony.
- Mr. H. Leonard Overbury has accepted the Pastorate of the Round Chapel, Every-street, Ancoats, Manchester, and will commence his ministry on Sunday next.
- In aid of the proposed new chapel at Brighton, a bazaar was last week opened by Mr. Lambert Payne, and continued for two days. The Revs. G. S. Geale, Dr. Crouch, and W. M. Crompton, took part in the proceedings.
- With the object of reducing the debt on the chapel at Cefn, near Ruabon, a bazaar was last week opened by Mrs. Osborne Morgan in the absence of her husband, who was prevented by Parliamentary duties from attending. The edifice cost £1,000, half of which had, previous to the bazaar, been paid off.
- After being closed for two months for repairs, Onslow Chapel, Brompton, of which the Rev. T. A. Swaine is pastor, was reopened on Sunday. The Rev. Charles Kirtland, of Battersea, preached in the morning, and Mr. Baynes, secretary to the Baptist Missionary Society, in the evening. The outlay upon the building has been £270.
- A meeting was held on Monday evening in the schoolroom of Great George-street, Salford, in connection with the settlement as pastor of the church of the Rev. James Seager, formerly of Thrapstone, Northamptonshire, who succeeds in the pastorate the Rev. D. R. Jenkins, the latter having, some five or six months ago, accepted a call from the church at Wrexham.
- The Revs. H. E. Stone and J. W. Lance are to introduce the subject of Evangelistic work for Conference at the Baptist Union Autumnal Session. The Rev. Dr. Stanford will preach on Wednesday at Regent's-park College. The closing meeting of the Session will be under the presidency of Sir Moreton Peto, the Revs. J. W. Ashworth (Plymouth), S. Newman (Edinburgh), and Mr. Spurgeon being the speakers.
- A new chapel at Gamston, Notts, built upon the site of a former building, dating from 1860, was opened for worship on Sept. 8th. Two sermons were preached by Rev. J. Clifford, of London. Tea was provided between the services. On Sunday the services were continued, when the Rev. E. Silley (Retford) preached. The congregations and collections were encouraging. The cost of the building will be about met.
- A Baptist minister writes that there is a decided improvement among the coloured Baptists of Virginia. They are carrying on important home and foreign missions, are building comfortable and even elegant churches, and are making great sacrifices in order to educate their children. Every good church they build has a refining and elevating effect on the people, who try to improve their own homes. Another excellent feature is, that their new churches are generally paid for.
- The summary of missionary statistics, as given in the society's report for the past year, which has just appeared, supplies some noteworthy—and, as it is believed, unusually reliable—information. There are, it appears, 68 missionaries from England wholly supported by the society, besides 14 partially so supported. Of these combined totals, 35 are in India, 3 in Ceylon, 3 in China, 1 in Japan, 13 in Europe, 9 in Africa, 6 in the West Indies, 2 in Jamaica, and 3 not yet stationed. There are 4 supernumerary missionaries, 57 pastors of self-supporting churches, 51 of these in Jamaica, 11 home and assistant missionaries,

241 evangelists—125 of these in India and 56 in the West Indies, 13 Evangelist pensioners, 407 stations, including 123 in Jamaica, and 110 in India. The total of candidates baptised has reached 2,181, 1,538 in Jamaica and 182 in India. There are 33,805 members of mission churches, 5,141 day scholars, 4,346 Sunday scholars, and 166 teachers. In many cases no returns have been received, and in some others the figures are incomplete. From an approximate statement of amounts contributed and expended for missionary purposes at the various stations of the society, it appears that India has involved an outlay of £5,625. The total subscriptions raised by the Home Churches on behalf of the society has been £30,351, or nearly £6,000 in advance of the amount raised in 1875-6, and a slight increase on that of 1877-8.

The annual meetings of the Bristol Baptist College were held during last week. On Monday evening the Rev. Dr. Trestrail, president of the Baptist Union, presided at an introductory prayer-meeting. The Rev. Dr. Gotch presided on Tuesday morning, when a large number of ministers were present. The Rev. F. Trotman, of Manchester, read a paper upon "The Evils of Certain Traditional Religious Customs," the Revs. A. Holyoak, W. H. King, G. W. Humphreys, B.A., J. J. Brown, R. H. Roberts, B.A., and others taking part in an interesting discussion which followed. A paper was next read by the Rev. J. Aldis, of Canterbury, upon "Sermons: their Matter and Manner," the Revs. C. Daniel, Dr. Trestrail, W. R. Skerry, and others joining in the conference ensuing. The Rev. D. Davies, of Weston-super-Mare, followed with a paper upon "The Minister, a Man among Men." At a dinner held in the afternoon, Dr. Gotch stated that the work of the past year had been very encouraging. The University College lectures for classical and mathematical instruction had resulted in better division of labour, and more work at less cost on the part of the students than had been anticipated. Upon the proposal of the Rev. J. G. Jarman, instruction was given to the committee next year to lay before the Conference a short paper for discussion as to the future conduct of the latter. There was a public meeting in the evening. On Wednesday morning the Rev. Dr. Green, B.A., of London, delivered the annual address to the students at Broadmead Chapel, urging the need in ministers of conscious spiritual life, and from the truth they preached a gospel to mankind. The annual gathering was presided over by Mr. E. S. Robinson. The Rev. E. Glover submitted the report, which was of a satisfactory character. The number of students during the year was 22. Nine further applications had been received, and five had been accepted. Four students were leaving, and one was again entering for a year. The financial statement showed a considerable deficiency, but since the 30th June it was explained that over £100 had been received in subscriptions. About this sum had been received for the library, besides Mr. Spurgeon's contribution. The report of Dr. Gotch was also read, and appeared in every way satisfactory.

PRESBYTERIAN.

— Divine service was conducted at Balmora Castle on Sunday morning by the Rev. A. Campbell, Established minister of Crathie, in the presence of the Queen, Prince Leopold, Princess Beatrice, and the Royal Household. In the afternoon Her Majesty and Princess Beatrice visited Mr. and Mrs. Campbell at the manse.

— St. John's-wood Church was reopened on Sunday, after being closed for some weeks for repairs and cleaning. Rev. Dr. Gibson preached morning and evening to large congregations, although many of the regular members are still out of town.

— Dr. William Taylor, of New York, preached anniversary sermons in Free Grange Church, Kilmarnock, on Sunday, when the collections amounted to £290.

— Most of the divines from the New World who came over for the vacation have now turned their faces homewards. Dr. John Hall, of New York, while passing through London a few days since, looked in at 13, Fleet-street.

— Rev. George Smith, senior China Missionary of the English Church, whose health during the past six years has prevented his returning to the mission-field, recently received a call from a Free Church congregation, as mentioned by us at the time. We understand that Mr. Smith has decided once more to devote his energies to foreign mission work, and will shortly set out for China, where he has laboured so successfully in the past.

— Signor Gavazzi preached three times in Edinburgh on Sunday to crowded congregations in aid of the Free Italian Church, which during the past ten years, he said, had increased from 23 to 71 congregations.

— The London ministers are returning to their pulpits. Dr. Dykes resumed his ministry in Regent-square Church on Sunday; Dr. Sinclair Paterson preached twice to large congregations at Nottingham; Dr. Monro Gibson is at his post; and Dr. Edmond returns to his people on Sunday next.

— The new United Presbyterian Church, Portobello, erected at a cost of £7,500, for the congregation of which the Rev. William Patterson is minister, was opened on Sunday. The collections realised £221.

— On Sunday evening Dr. Thain Davidson resumed his monthly sermons to young men in Islington, taking for his subject the Parable of the Two Sons. The interest in these special addresses seems to be fully sustained, the church being crowded to the door, and mainly by young men.

— A New York Journal, speaking of the forthcoming Presbyterian Council, remarks:—"We hear some intimations of apprehension relative to hospitality; of course, not as to quality or quantity, but on the score of promptness. As yet the Philadelphia, like the New York houses, are mostly closed, their occupants not having returned from the country or from travel. Spider webs are woven in the vestibules, and the closed windows of block after block in every direction give no token of life within. It is feared that the usual occupants, even the good ladies, may have forgotten all about the Council and its delegates, who must needs eat and sleep as do others."

— We mentioned last week that Dr. Dykes had been offered the principalship of a college in Melbourne. The entire Church, and many outside her pale, will be interested to learn that the Doctor has declined the invitation.

— The English Synod of 1881 will most likely be asked to sanction the optional use of a liturgy, together with forms for dispensing baptism and the Lord's Supper, and for conducting marriages and burials. An overture dealing with the subject will be introduced by the Rev. J. W. Roger at the next meeting of the Birmingham Presbytery.

— Rev. Thomas Howell, of Victoria Docks, is to be called to Stockton.

— No steps have yet been taken to secure a new hymn-book for the English Church, although the matter has been privately discussed. The new hymnal is being extensively introduced into the Presbyterian churches throughout the United States. It contains 340 hymns with 13 doxologies carefully compiled, and taken from the best writers of sacred song, irrespective of creed. Twenty-nine of them are by the Wesleys, while only nineteen are by Watts-Cowper, Toplady, Doddridge, Addison, Keble, Montgomery, Milman, Heber and Neale are all well represented. The 20th hymn is by the Marquis of Lorne and is a paraphrase of the 121st Psalm.

— The Edinburgh United Presbyterian Presbytery urges the congregations within its bounds to set apart the second Sunday in October as a special season of thanksgiving for the abundant harvest.

— Rev. Neil P. Rose, of Orkney, has been inducted to the pastorate of M'Cree Free Church, Edinburgh. — Rev. A. Russell, late of Gonrock, has been inducted to the pastoral charge of Kinning park Free Church, Glasgow. — The Free Presbytery of Deer, in the Church of St. Fergus, inducted Mr. John Skinner, son of Provost Skinner, Inverurie, to the pastorate.

— Rev. Alexander Mackenzie has been unanimously elected colleague and successor to the Rev. Dr. Smith, Free Church, Keig, Aberdeenshire. — Rev. Mr. Sinclair, of Grangemouth, has accepted the call to Free St. Bernard's, Edinburgh. — Rev. Alex. Walker, senior chaplain, Madras, has been unanimously elected minister of the church and parish of Roscobie.

— From New York comes tidings of the death of the Rev. Dr. William Adams, for a long period pastor of Madison-square Church, and for the last seven years president of Union Theological Seminary. Dr. Adams, it will be remembered, was to have preached the opening sermon at the forthcoming Triennial Presbyterian Council. The sermon will now be delivered by the Rev. Dr. Paxton, Moderator of the Assembly, which recently met at Madison. When the last mail left, a large number of delegates had arrived in America from the Old Country.

— At Regent-square Church on Sunday morning a funeral sermon was preached by the Rev. Dr. Oswald Dykes in connection with the death of Mr. James Watson, who had been an honoured elder of the congregation for upwards of thirty years. Special reference was made to the invaluable services Mr. Watson had rendered to the church, and to the Christian patience and humility with which he had borne his lingering illness. His last message to the elders of Regent-square was this—"In weal and in woe, I have found that they who trust in the Lord will not lack any good thing."

— The Presbytery of Liverpool met on Monday. — Rev. R. H. Lundie, Moderator. A letter was read from the Rev. A. R. MacEwen, of Glasgow, declining the call from Mount-pleasant, to which he was called in succession to the Rev. Professor Graham. It was agreed to record upon the minutes the loss the Church has sustained in the death of Mr. James Watson. A scheme of Presbyterial visitation was adopted.

WESLEYAN.

— The Wesleyans are much divided on the question of forms of prayer. Some would extend the use of the Church prayers, &c., to the evening service in places where they are used in the morning, and would have them introduced in places where at present the prayers are entirely extempore. Others think the matter should be entirely at the option of the various societies and congregations; while a third party would entirely exclude forms of prayer from Wesleyan chapels. There can be no doubt that in some places there is a demand for the Church prayers, while in other quarters their introduction has been a source of dissatisfaction and loss. Another question, which has for several years past engaged the attention of a Conference Committee, without any practical result, is that of the revision of the Liturgy, with a view to the exclusion of un-Protestant expressions. One London congregation has now supplied itself with a revised form of prayer, which has been prepared with a view to meet the want, and in which, also, such terms as "priest," "absolution," &c., do not find a place.

— The Thanksgiving Fund has now reached a total of over £290,000, leaving £25,400, yet to be secured to complete the 300,000 guineas aimed at. The actual amount paid to the treasury is just about one-half of the sum promised. There is some anxiety as to the completion of the proposed total simultaneously with the raising of the large sums required to meet the necessities of the Foreign Missionary Society, the Home Missions, the Schools Fund, and the Theological Institution Fund (with its forthcoming additional college at Birmingham). Considerable retrenchment has been effected in the foreign missionary department, and even now there is need for a large increase in the income in order to meet the necessities of the work. The great Thanksgiving Fund has naturally attracted to itself some of the money which, otherwise, would have gone directly to the missionaries and other societies. It will be remembered, however, that the Thanksgiving Fund is being raised in order to help the various departmental works of the church; but after the various grants have been apportioned, and debts cleared off, it will require great effort to avoid new debts.

— The Rev. S. Evans Rowe has recently left the Clapton Circuit, having been appointed to Pietermaritzburg, South Africa. Before his departure, he was presented with a purse of money and an illuminated address, in recognition of his services as superintendent of the circuit.

— The chapel anniversary at Stamford was celebrated on the 5th inst., when sermons were preached by the Rev. J. S. Edman, the newly-appointed junior minister. On the following evening a social meeting was held, at which Mr. Councillor Hart presided, and Mr. Edman was welcomed to the circuit. Addresses were given by the Rev. W. Reynolds, Rev.

B. O. Bendall (Congregational), Messrs. Pond, Sellars, and others. Good collections were taken.

— At Bradley-green, in the Congleton Circuit, the Rev. J. Phillips, on leaving the circuit, after three years' labour, has been presented with a purse of gold, a writing desk, &c.

— At Irlams-o'-th'-Heights, in the Irwell-street Circuit, Manchester, a new chapel is being erected, at a cost of about £2,000. The building (which is to seat 550 persons) will take the place of a chapel which was destroyed by fire in January last. It will be Gothic in style. The foundation-stones were laid by Mrs. Fildesley, Messrs. Hampson, Parry, and Hulme. The circuit has done well of late in the matter of chapel building, a large sum having been raised for the Brunswick new chapel and the iron chapel at Seadley.

— At Frodsham a meeting has been held to welcome the Rev. J. M. Bamford to the circuit. Mr. Jas. Lowe, one of the circuit stewards, presided; and addresses were given by the Rev. J. Nowell (of Runcorn), J. M. Bamford, and F. F. Edmunds, and by several laymen. Mr. Bamford preached on the Sunday in aid of the trust funds.

— The Chapter-row chapels, South Shields, has been renovated, and re-opening services have been preached by the Rev. J. Fyle, Rev. J. H. Cadman, and the Rev. Thomas Austin (the two latter being ministers recently appointed to the circuit).

— At Halifax-place, Nottingham, on the 10th inst. a social meeting of leaders and local preachers was held to welcome the new superintendent of the circuit, the Rev. S. Lord. The Rev. T. Nicholson, Mr. Barnes, and others gave addresses.

— At Trowell, near Truro, anniversary sermons of the Sunday-school have been preached, and an excellent lecture on "Tropical Scenery" delivered by the Rev. Charles Angwin, missionary from the West Indies, and a native of Trowell. The Rev. Mr. Watson gave an address in the afternoon of Sunday. The services were well attended, and the collections good.

— At Worthington a very successful missionary anniversary has been celebrated. The Rev. A. B. Pinnegar, Mr. C. J. Valentine, the Rev. R. W. Starr, and others assisted. The collections were double those of last year.

— At Moston, in Victoria Circuit, Manchester, the memorial-stones of a new school-chapel were laid, on Saturday last, by Miss Warburton, Mrs. Shalloos, and Mrs. Morris, trowels being presented by Messrs. Faulkner, Atkin, and Sherratt. The building is to cost £1,000, and to accommodate 250 persons. Among those who took part in the day's proceedings were the Revs. B. Mitchell, J. Nance, J. S. Workman, J. Jagger, C. J. Back, and J. C. Woodcock, Messrs. W. A. Russell, C. Crook, T. Shepherd, and J. Shalloos.

— A bazaar, held at Flint, in the Mold Circuit, has realised £100 towards the building fund of a new chapel.

UNITED METHODIST FREE CHURCHES.

— On the 8th inst. the memorial stones of a new chapel were laid at New Thornton-heath, near Croxson, by Messrs. T. Abel, W. Betteridge, J. N. Harvey, and the Rev. Thomas Law (pastor). The Revs. J. S. Whittington, T. J. Dickinson, J. Whittles, and M. T. Myers also took part in the proceedings. In the evening a public meeting was held in aid of the building fund, when the chair was occupied by Mr. J. Whitaker. The chapel, which is designed to seat 500 persons, will cost £2,500, towards which the day's proceedings realised £150.

— The Rev. George Brooks, late minister of the Methodist Free Churches, has become pastor of the Congregational Church, Robert-street, Grosvenor-square, London.

— The memorial-stones of the new chapel and schools in Oldham-road, Manchester, were laid on Saturday last by Messrs. Joseph Pythion and John Kirkham. The service was conducted by the Rev. Geo. Turner. The Rev. Marmaduke Miller gave an address, and the Revs. Jos. Kirsop, T. Brighouse (Wesleyan), Silas Hocking, and Messrs. Geo. Swallow and James Burgess, took part in the proceedings. The new chapel will seat 400 persons, and be built at an estimated cost of £1,500. The sum of £900, including a bequest of £250 from the late Mr. John Taylor, has been realised towards the expenditure.

— During the past year the friends at Pembury-grove, London, First Circuit, paid off £100 of their chapel debt, and are now making efforts to effect a reduction in the mortgage amounting to £500, with which the trust estate is burdened.

— At the Quarterly Meeting of the Monkwearmouth Circuit, held on Tuesday last, the Rev. N. Fysh received a cordial invitation, which he has since accepted, to continue in the circuit a fourth year.

— On Monday a sale of work was held in the public hall, Brightlingsea. A public meeting was held in the evening to welcome the Rev. J. H. Dingle to the circuit.

MR. OSBORNE MORGAN'S speech at Wrexham does gross injustice to the Nonconformists. He defends the restrictions in the Burials Act on the plea that the battle has been fought by Nonconformists alone. Are they to be kept out of the churchyard, he asks, because "a handful of Secularists wish to enter with them?" The Nonconformists themselves have never used this sort of language. In all recent questions affecting religion they have manfully taken their stand on the broad ground of civil equality. They as a body opposed those restrictions which Mr. Morgan defends in their name. Surely, Mr. Illingworth and Mr. Henry Richard are Nonconformists, and orthodox Nonconformists too; yet they opposed the restrictions of the bill. So does the *Nonconformist* and *Independent* newspaper, and the *Liberation Society*. Mr. Morgan cannot have forgotten that these restrictions were carried in the House of Commons by a combination of official Liberals and Tories against the rank and file of the Liberal party, including the leading Dissenters. They were concessions to the opponents, not to the supporters of the bill. Mr. Morgan, it is evident, is rapidly developing into an official optimist. Everything, he tells us, is for the best—the Burials Bill is at last an Act, Mr. Morgan himself is Judge Advocate-General, and the "session closes on a happy, prosperous, and contented people."—*Pall Mall Gazette*.

BIRTHS.

BELLAMY.—Sept. 4, at Pablow Vicarage, Bristol, the wife of the Rev. Arthur Bellamy, of a daughter.

BETTING.—Sept. 4, at the Vicarage, Laytonstone, the wife of the Rev. W. J. Betting, of a son.

BRAITHWAITE.—Sept. 5, at Great Walsfield Rectory, Sudbury, Suffolk, Mrs. Braithwaite, of a son.

MONEY.—Sept. 11, at St. Michael's Cottage, Weybridge, the wife of the Rev. Granville Erskine Money, of a son.

NEVILLE.—Sept. 11, at 4, Belgrave-place, Brighton, the wife of the Rev. Nigel Neville, of a daughter.

PHILLIPS.—Sept. 10, at the residence of her father, The Precincts, Rochester, the wife of the Rev. Spencer W. Phillips, Vicar of Watlington, Kent, of a daughter.

POPE.—Sept. 5, at Preston-on-Wye Vicarage, Hereford, the wife of the Rev. Andrew Pope, of a daughter.

POWELL.—Sept. 9, at 20, Shepherdess-walk, N., the wife of William Powell, M.R.C.S.E., of a son.

UMPLEBY.—Sept. 13, at March Villa, Princess-street, Leamington, the wife of Rev. H. Umpleby, United Methodist Free Church Minister, of a son.

WEST.—Sept. 9, at Home Lea, Waterloo, near Liverpool, the wife of Ernest E. West, of a son.

MARRIAGES.

ANDOTT-WHEELER.—Sept. 11, at Abney Congregational Church, by the Rev. William Spensley, Alfred Hilder, youngest son of the late Charles Karrell Abbott, of H. M. Customs, to Mary Ann (Pollie), youngest daughter of Elijah Wheeler, of Lordship Park, N.

BOOTH-BUSWELL.—Sept. 5, at the Independent Chapel, Market Harborough, by the Rev. W. R. Morris, George Booth, of Manchester, to Kate, daughter of Mr. William Buswell, Market Harborough.

BOOTH-HARTLEY.—Sept. 9, at Harcourt Chapel, Canonbury, by Rev. W. M. Statham, assisted by Rev. W. H. Booth, brother of the bridegroom, Alfred Ernest Booth, of 111, Highbury-quadrant, N., to Mary Brooks, eldest daughter of the late William Hartley, Esq., of Mallock House, Green Lane, N. No cards.

DENNISTON-GUTHRIE.—Sept. 9, at Withington Presbyterian Church, Manchester, by the Rev. Charles Molise, M.B., James Denniston, M.D., Dunoon, Argyllshire, N.B., to Agnes, daughter of Alexander Guthrie, Esq., Broadock, Withington, Manchester.

ELBOURNE-CLARKE.—Sept. 3, at St. Mary Abbots, Kensington, by the Rev. H. A. Venables, William Elbourne, of Puketapu, New Zealand, youngest son of Samuel Elbourne, sen., of Basingbourne, Cambridgeshire, to Eliza, eldest daughter of the late Thomas Clarke-Basingbourne.

FOSTER-PULL.—Sept. 3, at Tolmer's-square Congregational Church, by the Rev. Professor Godwin, assisted by the Revs. Arthur Hall and W. Major Paul, Joseph Henry Godwin Foster, to Katie, daughter of H. J. Paul, of 6, Montague-street, London, W.C.

KIMBER-NICHOLSON.—Sept. 5, at Clapton College Chapel, by the Rev. J. McCall, Principal of Hackney College, Edward William Kimber, son of the late William Kimber, of Newbury, Berks, to Ellen, fifth daughter of Wilfred Nicholson Carr-Bree, Amburst-park-road, Stamford-hill.

MAXWELL-EVANS.—Sept. 7, at the Congregational Church, Haysley, by the Rev. R. G. Soper, B.A., assisted by the Rev. H. Jones, M.A., Robert, third son of John Maxwell, Carr-house, Moreton, to Elizabeth, eldest daughter of Robert Evans, of Haysley.

NEWELL-SIDLOW.—Sept. 9, at the Market-street Congregational Church, Farnworth, by the Rev. W. Hewgill, M.A., assisted by the Rev. J. F. Munro, the Rev. J. E. Newell, of Farnworth, Missionary to Samoa, to Elizabeth Emma, youngest daughter of Mr. Thomas Sidlow, of Farnworth.

DEATHS.

ASTLEY.—Aug. 3, at Nantashquan, in Canada, drowned by the upsetting of a canoe, Francis Duffield Astley, Esq., of Dukinfield, in Cheshire, and Arlidge House, Inverness-shire, late of the Scotch Fusilier Guards.

BAILEY.—Sept. 5, at 18, Robert-street, Leicester, William Bailey, for many years Missionary in Orissa, India, aged 57 years.

BOSANQUET.—Sept. 4, at his residence, Broom's-Close, Llanwrne, Ross, the Rev. G. H. Bosanquet, aged 70.

BROOKS.—Sept. 16, at Basingbourne, Maria Brooks, aged 65, of 45, Queen's-road, Dalston. Friends will kindly accept this intimation.

BURROWS.—Sept. 5, at Ivy House, Alburgh-road, Liverpool, in her 82nd year, Elizabeth, wife of Dr. John R. Burrows, Copleston.—Sept. 5, at 81, Midland, Caroline Copleston, sister of the late Bishop of Llandaff, aged 91.

DAVIS.—Sept. 4, at Beech Hill, near Reading, Rev. Benjamin Davis, Baptist Minister, aged 74, after a long affliction borne with Christian resignation; also formerly, for 18 years pastor near Guildford, Surrey.

FARLEY.—July 14, at North Fitzroy, Melbourne, Australia, Ebenezer James, eldest son of Rev. E. J. Farley, Vicarage Road, Leyton, Essex, aged 35.

FRANKLYN.—Sept. 6, at Rochester, Mary Franklyn, aged 95 years, widow of Staff-Commander James Franklyn, R.N. GRAY.—Sept. 4, at his residence, Waterloo House, Ventnor, William Green, in his 82nd year.

HARRISON.—Sept. 7, at Hantsington, Sarah Harrison, widow of the late Robert Harrison, of Cambridge, in the 85th year of her age.

HOWARD.—Sept. 7, at Avonhead, Annerley-road, Annerley, Blanche Davenport, daughter of the late W. Howard, Esq., and adopted granddaughter of T. R. Graessle, Esq., aged 17.

VERRALL.—Sept. 11, at 54, Widmore-road, Bromley, Kent, in his 84th year, Rev. George Verrall, for many years pastor of the Congregational church in that town.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7jd. and 1s. 4d., labelled "James Epps and Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

DO YOUR "DYING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braids, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

THE ADAMANT OF THE WORLD.—Mrs. S. A. Allen's World's Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural youthful colour and beauty. It is not a dye. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

HOLLOWAY'S PILLS AND OINTMENT.—Throughout the summer these remedies are always most applicable for the complaints which then prevail, and they will be found most serviceable and invaluable for the relief of diarrhoea, cramp, and English cholera. These remedies can always be used with perfect safety by persons of all ages and constitutions, and being compounded with the greatest care and the rarest vegetable extract, they are unattended with any of those risks which mineral drugs possess. Professor Holloway has compiled a set of instructions for their use in the various maladies to which humanity is subject, and by carefully and perseveringly attending to and following out their directions, any one can readily treat all ordinary maladies for himself.

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Fifty certificates at the Midsummer Examination of the College of Preceptors, of which NINE were FIRST CLASS.
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